

P R O C E E D I N G S

O F T H E

17th ANNUAL CONVENTION

O F

THE CANTORS ASSEMBLY

OF AMERICA

SUNDAY-THROUGH THURSDAY, MAY 24TH · 28TH. 1964

AT GROSSINGER'S, LIBERTY, NEW YORK

THE CANTORS ASSEMBLY OF AMERICA

July 1st, 1963 to June 30th, 1964

OFFICERS

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C O N T E N T S

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Assisted by HAZZAN JOSEPH LEVINE		

17th Annual Convention

SUNDAY THROUGH THURSDAY

M A Y 24TH-28TH, 1964

GROSSINGER'S
LIBERTY, NEW YORK

Welcome

to the 17th Annual Convention of the
Cantors Assembly of America.

It is our hope that this Convention will
mirror — by means of workshops, discussion
groups, concerts and specially planned re-
ligious services — the new and expanding
image of the Hazzan in the American
Synagogue.

In the next few days, we shall be involved
in an appraisal of the role of the Hazzan
as well as in the consideration of new ideas,
new music and new avenues of approach to
Hazzanut.

Mr. Lawrence Helfgott, Executive Secretary
of the Joint Retirement Board will be avail-
able for consultation in Room 9 on Monday
and Tuesday. Mr. Leo Landes, Trustee of
the Cantors Assembly Major Medical Plan
will also be available on these days, in Room
10. Please make prior appointments.

Our efforts to make this an outstanding
Convention will be rewarded best by your
participation in each session and by the
knowledge that each colleague will leave here
uplifted in spirit and encouraged in heart to
pursue with greater vigor and satisfaction
our sacred calling.

THE CONVENTION COMMITTEE

SUNDAY, MAY 24TH, 1964

4:00 P.M. REGISTRATION

Convention Desk, Registration Lobby

Upper CONVENTION EXHIBITS

Lobby Display of *Jewish Music, books, synagogue
ritual objects, educational materials. Ex-
hibits will be open until 5:30 each day in
the upper lobby. Exhibits will be closed
during all sessions.*

6:00 P.M. MA'ARIV SERVICE

Convention Officiating:
Synagogue HAZZAN ABRAHAM SALKOW
Chizuk Amuno Congregation
Baltimore, Maryland

7:30 P.M. OPENING BANQUET

Dining Chairman:
Room HAZZAN SOLOMON MENDELSON
East End Synagogue of Long Beach
Long Beach, L.I., New York

Havah Nashir:
HAZZAN SOLOMON GISSER
Shaare Zion Congregation
Montreal, Canada

Birkat H - o n :
HAZZAN JEROME B. KOPMAN
Beth El Congregation
Akron, Ohio

9:30 P.M. WORDS AND MUSIC

Music A musical reunion and songfest
Room Conducted by :
HAZZAN JACOB HOHENEMSER
Temple Emanuel
Providence, Rhode Island

10:30 P.M. GROSSINGER REVUE

Terrace
Room

MONDAY, MAY 25TH 1964

8:00 A.M. SHAHARIT SERVICE

Convention Officiating:
Synagogue HAZZAN MORRIS SCHORR
Temple B'nai Israel
Elizabeth, New Jersey

Baal Koreh:
HAZZAN ABRAHAM FRIEDMAN
Park Avenue Synagogue
New York, New York

D'var Torah:
RABBI ISAAC KLIN
Temple Emanuel
Buffalo, New York

MONDAY, MAY 25TH, 1964

9:00 A.M. BREAKFAST
Dining Room

FREE TIME

1:00 P.M. LUNCHEON
Dining Room
Birkat Hamazon:
HAZZAN EILIEZER KRUMBEIN
congregation Both Shalom of Kings Bay
Brooklyn, New York

2:30 P.M. INTRODUCTION OF NEWLY
Convention Hall PUBLISHED MUSICAL WORKS
An opportunity to become acquainted with
new music and materials.
chairman:
HAZZAN ROBERT ZALKIN
Congregation Beth El Zedek
Indianapolis, Indiana

Participants:
PROFESSOR SOLOMON BRASLAVSKY,
Boston, Mass.
MR. SAMUEL BUGATCH
New York City
HAZZAN SAMUEL T. DUBROW,
Cedarhurst, New York
MR. REUVEN KOSAKOFF
New York City
HAZZAN SAMUEL ROSENBAUM
Rochester, New York
HAZZAN PINCHAS SPIRO
Los Angeles, Cd.
MR. LAZAR WEINER
New York City

4:00 P.M. "TREASURES YOU MAY
Convention Hall HAVE OVERLOOKED"

A-CONGREGATIONAL MELODIES
An opportunity to review well known pub-
lications with an eye to discovering musical
gems which you may have overlooked.

HAZZAN REUVEN FRANKEL
Congregation Shaarey Zedek
Detroit, Michigan

6:00 P.M. MA'ARIV SERVICE
Convention Synagogue
Officiating:
HAZZAN JOSEPH A. LEVINE
Bath Shalom Center
Amityville, L. I., New York

YIZKOR

Memorial tributes to departed colleagues:
ISADORE ADELSON ABRAHAM KAPLAN
BERNARD ALT ADOLPH KATCHKO
WILLIAM H. CAESAR JACOB KOUSSEVITSKY
DAVID CHASMAN JOSEPH MANN
JOSEPH CYSNER GERSON S. MARGOLIS
HARRY FREILICH ITZIK SCHIFF

MARCUS GERLICH JACOB SCHWARTZ
LEIB GLANTZ HYMAN SISKIN
JUDAH GOLDRING JACOB SIVAN
JACOB GOLDSTEIN MENDEL STAWIS
WILLIAM HOFSTADER ISAAC TRAGER
I - HOROWITZ SOLOMON WINTER

Psalm 121: Ees Enay -- Ephros

Eulogy and Kaddish:
HAZZAN NATHAN MENDELSON
Shaar Hashomayim Congregation
Montreal, Canada

Enosh K'chotsir Yomov -- Anois

HAZZAN EDWARD W. BERMAN
HAZZAN ABRAHAM LEVITT
HAZZAN SAMUEL LAVITSKY
HAZZAN KURT STERNMANN

El Maleh Rahamim:

HAZZAN SAMUEL POSTOLOV
Yeshiva of Bensonhurst
Brooklyn, New York

7:30 P.M.
Dining Room

DINNER
Chairman:
HAZZAN MORRIS LEVINSON
Congregation Beth El
South Orange, New Jersey

Havah Nashir:
HAZZAN SIDNEY SCHARFF
Congregation B'nai Israel
Rsd Bank, New Jersey

Birkat Hamazon:
HAZZAN NOAH GRIVER
Temple Emanu-El
Youngstown, Ohio

9:00 P.M.
Playhouse

OPENING SESSION
SEVENTEENTH ANNUAL CONVENTION
CANTORS ASSEMBLY OF AMERICA

chairman:
HAZZAN WILLIAM BELSKIN GINSBURG
Philadelphia, Pa.

KEYNOTE ADDRESS:
HAZZAN MOSES J. SILVERMAN
President, Cantors Assembly of America

ADDRESS:
"THE SYNAGOGUE RITUAL:
A CONSERVATIVE APPROACH"

RABBI MAX J. ROTTENBERG
President-Elect, Rabbinical Assembly of
America

10:30 P.M.
Terrace Room

CONVENTION BALL

TUESDAY, MAY 26TH. 1964

8:00 A.M. SHAHARIT SERVICE

**Convention
Synagogue**

Officiating :
HAZZAN CHAIM FEIFEL
Congregation Neveh Sholom
Portland, Oregon

D'var Torah:
RABBI ISAAC KLEIN

9:00 A.M. BREAKFAST

**Dining
Room**

Breakfast Meeting:
ANNUAL MEETING OF COMBINED
NATIONAL AND EXECUTIVE
COUNCILS
(In *Special Dining Area*)

**10:30 A.M. SEVENTEENTH ANNUAL
MEETING OF THE
CANTORS ASSEMBLY
OF AMERICA**

**Convention
Hall**

Executive session; members and wives only

Chairman :
HAZZAN MOSES J. SILVERMAN
President
secretary:
HAZZAN MORRIS LEVINSON

*Regional and Committee Reports
are included in Kits*

REPORT OF THE EXECUTIVE
VICE PRESIDENT

HAZZAN SAMUEL ROSENBAUM

REPORT OF THE
NOMINATIONS COMMITTEE

Chairman :
HAZZAN WILLIAM BELSKIN-GINSBURG
Philadelphia, Pa.

ELECTION OF OFFICERS AND
EXECUTIVE COUNCIL MEMBERS

GOOD AND WELFARE:
A DISCUSSION PERIOD

1:00 P.M. LUNCHEON

**Dining
Room**

Birkat Hamazon :
HAZZAN ALAN EDWARDS
Temple Sinai
Buffalo, New York

2:30 P.M. WORKSHOP IN LITURGY

**Convention
Hall**

Chairman:
HAZZAN WILLIAM S. HORN
Temple Israel
Scranton, Pa.

"THE LITURGY OF THE
HIGH HOLY DAYS"

DR. MAX ARZT

Vice-Chancellor

~~Jewish~~ *Theological Seminary of America*

3:30 P.M. WORKSHOP IN MUSIC

**Convention
Hall**

Chairman :
HAZZAN AARON I. EDGAR
Beth El Synagogue
Omaha, Nebraska

"UNDERSTANDING THE MODES"

HAZZAN MAX WOHLBERG
Malverne Jewish Center
Malverne, L. Z., New York

**4:30 P.M. TREASURES YOU MAY
HAVE OVERLOOKED**

**Convention
Hall**

B-HAZZANIC RECITATIVES

conducted by :
HAZZAN ARTHUR S. KORET
Emanuel Synagogue
Hartford, Conn.

6:00 P.M. MA'ARIV SERVICE

**convention
Synagogue**

Officiating:
HAZZAN SAUL KIRSCHENBAUM
Congregation Beth Judah
Ventnor, New Jersey

INDUCTION OF NEW MEMBERS:

HAZZAN DAVID BRODSKY
Brooklyn, New York

NEW MEMBERS*

LAWRENCE AVERY, *New Rochelle, N. Y.*
MARTIN DANK, *Brooklyn, New York*
ALAN EDWARDS, *Buffalo, N. Y.*
URI FRENKEL, *Los Angeles, Cal.*
GERALD HANIG, *Sepulveda, Calif.*
GEDALIAH GERTZ, *Oklahoma City, Ok.*
MAURICE J. GLICK, *Van Nuys, Calif.*
ERROL HELFMAN, *Chicago, Ill.*
JOSEPH KOHN, *Las Vegas, Nev.*
ABRAHAM LEVITT, *West Orange, N. J.*
LAURENCE D. IOEB, *New York, N. Y.*
MELVIN LUTERMAN, *Philadelphia, Pa.*
ISRAEL REICH, *Youngstown, Ohio*
SIMON M. SCHIMMEL, *Tujunga, Calif.*
LARRY VIEDER, *Detroit, Mich.*
MAURICE WEISS, *Denver, Col.*

**List incomplete*

**6:30 P.M. RECEPTION FOR
CONVENTION DELEGATES**

**Terrace
Room**

7:30 P.M. THE PRESIDENT'S BANQUET

**Dining
Room**

Chairman :
HAZZAN SAMUEL ROSENBAUM
Havah Nashir :
HAZZAN MOSHE NATHANSON
New York, New York

TUESDAY, MAY 26TH. 1964

Birkat Hamazon :
HAZZAN ABRAHAM B. SHAPIRO
Lynbrook, New York
 PRESENTATION OF LIFE MEMBERSHIP
 CERTIFICATES TO:
 HAZZAN GERSHON EPHROS
 HAZZAN TODROS GREENBERG

10:00 P.M. CONCERT OF *Playhouse* CONTEMPORARY MUSIC

Soloists:
HAZZAN HAROLD BRINDELL
HAZZAN GERALD DEBRUIN
HAZZAN ISAAC GOODFRIEND
HAZZAN MICHAEL HAMMERMAN
HAZZAN HAROLD LERNER
HAZZAN ABRAHAM MARTON
HAZZAN MARVIN SAVITT
HAZZAN BENJAMIN SIEGEL
HAZZAN NATHANIEL SPRINZEN
 and the
 B'NAI ABRAHAM SYNAGOGUE CHOIR
 NEWARK, NEW JERSEY

WEDNESDAY, MAY 27TH, 1964

8:00 A.M. SHAHARIT SERVICE
Convention **Officiating:**
Synagogue **HAZZAN ISRAEL H. ZUCKERBERG**
Farmingdale Jewish Center
Farmingdale, L. I., N. Y.
D'var Torah:
RABBI ISAAC KLEIN

9:00 P.M. BREAKFAST
Dining **Breakfast Meeting:**
Room EDITORIAL BOARD
 "CANTORS VOICE"
(In Special Dining Area)

10:30 A.M. PANEL DISCUSSION
Convention **"ASSESSING THE IMPACT OF THE**
Hall **AMERICAN SYNAGOGUE"**
Chairman :
HAZZAN SAMUEL ROSENBAUM
Temple Beth El
Rochester, New York
Participants:
 IMPACT ON THE INDIVIDUAL
RABBI ABRAHAM J. KARP
Temple Bath El
Rochester, New York
 IMPACT ON THE JEWISH COMMUNITY
RABBI SEYMOUR J. COHEN
Anshe Emet Synagogue
Chicago, Illinois
 IMPACT ON THE GENERAL
 COMMUNITY
RABBI RUDOLPH M. ROSENTHAL
Temple on the Heights
Cleveland, Ohio

12:00 P.M. TREASURES YOU MAY
convention **HAVE OVERLOOKED**
Hall C-CHORAL COMPOSITIONS
Conducted by:
HAZZAN GEORGE WAGNER
Congregation Beth Yeshurun
Houston, Texas

1:00 P.M. LUNCHEON
Dining **Birkat Hamazon**
Room **HAZZAN HYMAN I. SKY**
Beth Emet Congregation
Philadelphia, Penna.

2:30 P.M. A CONVERSATION
Playhouse **WITH PINCHIK**
Chairman:
HAZZAN TODROS GREENBERG
Chicago, Ill.
HAZZAN PIERRE PINCHIK
 speaks with
HAZZAN MOSES J. SILVERMAN,
HAZZAN SAUL MEISELS

3:45 P.M. CONCERT-WORKSHOP
Playhouse "LET US ALL SING"
 THE **HAZZAN** AND THE
 VOLUNTEER CHOIR
Chairman :
HAZZAN MORTON SHAMES
Beth El
Springfield, Mass.
Participants:
 THE FESTIVAL CHORUS
 OF SISTERHOOD **WOMEN**
 representing the following Sisterhoods:
Community Temple, Cleveland Heights, O.
Hazzan Isaac Goodfriend, Conductor
Shaaray Torah Congregation, Canton, Ohio
Hazzan Philip S. Kirshner, Conductor
Congregation Beth El, South Orange, N. J.
Hazzan Morris Levinson, Conductor
Anshe Emet Synagogue, Chicago, Illinois
Hazzan Moses Silverman, Conductor
Temple Beth El, Rochester, New York
Hazzan Samuel Rosenbaum, Conductor
Temple on the Heights, Cleveland Hgts., O.
Hazzan Saul Meisels, Conductor
Congregation Shaarey Zedek, Detroit, Mich.
Hazzan Reuven Frankel, Conductor
Park Synagogue, Cleveland, Ohio
Mrs. Fred Zimbalist, Conductor
 and the
 WANTAGH JEWISH CENTER CHORUS
Hazzan Charles Davidson, Conductor
 TEMPLE SETH SHOLOM
 OF ROSLYN CHORUS
 Prepared by **Hazzan Morton Kula**

WEDNESDAY, MAY 27TH, 1964

6:00 P.M. MA'ARIV SERVICE

Officiating:

HAZZAN ORLAND VERRALL
Rosh Pina Congregation
Winnipeg, Canada

INSTALLATION OF NEWLY ELECTED
OFFICERS AND MEMBERS OF THE
EXECUTIVE COUNCIL

Installing Officer :

HAZZAN ISAAC I. WALL

Past President

Cantors Assembly of America

**7:30 P.M. CANTORS ASSEMBLY
ANNIVERSARY BANQUET**

*Dining
Room*

Chairman:

HAZZAN MOSES J. SILVERMAN

Havah Nashir:

HAZZAN DAVID J. LEON

Rodef Sholom
Bridgeport, Conn.

Birkat Hamazon :

HAZZAN SAMUEL LAVITSKY

Temple Beth El

Crawford, New Jersey

PRESENTATION OF
KAVOD AWARDS

To:

HAZZAN LEIB GLANTZ (Posthumously)

HAZZAN ABRAHAM FRIEDMAN

PROFESSOR SOLOMON BRASLAVSKY

THE ANSHE Ever SYNAGOGUE

Chicago, Illinois

Mr. Leon Silvertrust, Pres.

THE TEMPLE ON THE HEIGHTS

Cleveland, Ohio,

Mr. Edward Wyner, Pres.

TEE PARK AVENUE SYNAGOGUE

New York, New York,

Mr. Jacob Klein, Pres.

Benediction :

HAZZAN ABBA WEISGAL

Chizuk Amuno Congregation

Baltimore, Maryland

10:00 P.M. CONCERT

Playhouse

• MUSIC OF THE SYNAGOGUE
IN THE EUROPEAN TRADITION'

Participants:

HAZZAN DAVID BRODSKY

Jewish Communal Center of Flatbush
Brooklyn, New York

HAZZAN JORDAN H. COHEN

North Suburban Synagogue Beth El
Highland Park, Illinois

HAZZAN D. TEVELE COHEN
Agudas Achim-North Shore
Chicago, Illinois

HAZZAN ABRAHAM J. DENBURG
Beth T'filoh Congregation
Baltimore, Maryland

HAZZAN HENRY HERMAN
Jewish Community Center
Spring Valley, New York

HAZZAN MOSHE TAUBE
Congregation Shaare Zedek
Now York, New York

and

The Combined Choruses of the
Metropolitan, New Jersey and
Philadelphia Regional Branches

Prepared by

HAZZAN LEOPOLD EDELSTEIN
Ma SHOLOM ALTMAN
MR. RICHARD NEUMANN

—
MR. SHOLOM SECUNDA
Guest Conductor

THURSDAY, MAY 28TH, 1964

8:00 A.M. SHAHARIT SERVICE

*Convention
Synagogue*

Officiating:

HAZZAN SAMUEL MORGINSTIN
Congregation B'nai Zion
Bloomfield, New Jersey

Baa Koreh:

HAZZAN SIMCHA DAINOW
Hebrew Home for the Aged
Riverdale, New York

D'var Torah :

RABBI ISAAC KLEIN
Temple Emanuel
Buffalo, New York

9:00 A.M. BREAKFAST

*Dining
Room*

Birkat Hamazon :

HAZZAN CHARLES FREEDLAND
Temple Bath El
Harrisburg, Penna.

FREE TIME

COMMITTEE MEETINGS

*Convention guests are invited to remain
for lunch*

1:00 P.M. CLOSING LUNCH

MONDAY, MAY 25TH, 1964

MORNING SESSION

D'var Torah:

~~RAHE~~ ISAAC KLEIN

Temple Emanuel

Buffalo, New York

I feel highly honored that you extended to me the invitation to give a D'var Torah every morning of the Convention. **I o be called** for one morning, would have been an honor; to **be** invited to **do** it every morning **for the duration** of the Convention, is most flattering. I am most appreciative.

While searching for a theme for the week which, at the same time, would make each morning an independent entity, I found it in a Mishnah that has become part of the Saturday morning service. Since we do not say it any more in our Temple, I came across it at the Siyyum on Erev Pesach for Taanit Bechorim. *Hashir shehaleviim hayu omrim b'v'et hamikdash.* The hymn that the Levites chanted in the Temple services in Jerusalem.

Then we have the enumeration of the hymns. *B'yom harishon hayu omrim Ladonai haaretz um'lo-o.* As you know, we then have the enumeration of the special psalms assigned for each day of the week.

The Levites were the singers at the service in the Temple in Jerusalem. Today we would say that they were the cantors, and the psalm was recited by a choir of cantors. It would, therefore, be an appropriate text to be used at a cantors convention. Each morning I shall take a verse from the Yom and explain it.

Although today is Monday I do not want to insult the Yom of Sunday by skipping it. One of the days we shall catch up by combining two psalms.

Psalm 24 is a hymn of praise to the Lord to belong to all creation; and then a description of who is fit to **be** in the presence of the Lord. *Mi ya-aleh b'har Adonai u-mi yakum bimkon Kodsho?*

Who shall ascend the mountain of the Lord
And who can stay in His holy place?

And the answer comes: "*Neki chapayimuvar levav.*"
He who hath clean hands and a pure heart.

The repetition of the question is a literary scheme for emphasis. We call it *hakballah* in Hebrew and parallelism in English. It means that we repeat the same thought with different words.

This is *Peshat*. But I also want to employ a bit of *Derash*.

In education, all education, the process consists of leading the student, step by step, towards the goal that he can reach. If your field is musical education, you do not start your pupil with Beethoven's 9th Symphony. You start more modestly, with that as your goal. Very few people speak, today, about moral education; we talk about adjustment. In the education of our fathers, however, this was the major goal. They were trained in how to subdue the *Yetzer Hara*, how to become a virtuous person. Some of us still remember the word *Madregah*, which gave the level of one's moral development.

This, however, was only one part of the problem. Getting there is a great achievement. Staying there

is another problem. Alas, often we reach a high *Madregah* and then fall down and have to start all over again. How can we manage to keep our position?

This problem exists in all **fields**. **When** we attain our goal there is the problem of how to hold on to it. America is a democracy. American history tells us that it was achieved through many struggles. Some people thought that having achieved it, it will be ours forever. Jetterson, however, who was the wisest American, knew better and said: "Eternal vigilance is the price of freedom." Relax this vigilance and there will come a Senator McCarthy or even Goldwater, and rob us of our hard won freedom.

We train our children to be loyal Jews, give them a good Jewish education, and have the pride in seeing them become devoted members of the children of Israel. Then comes college, and we face the problem of keeping what we have gained.

This is why the psalmist, after asking: Who shall ascend the mountain of the Lord? follows it up with:

And he answers: He who has clean hands and a

pure heart. And he answers he who has clean hands and a pure heart. We would like to paraphrase the Psalmist and say: He who has a living faith which is repeatedly and deeply internalized, when it is a powerful subjective reality, when the clean hands are the product of a pure heart, when one's acts bite deep into their souls.

If I should address rabbis, I could easily tell them the distinction between the rabbinate as a job and the rabbinate as a calling. With cantors, I would make the distinction between those who sing and those who worship. There are cantors who are excellent musicians and there are cantors who say *kol otzmotai tomamah*, my whole being worships the Lord. My cantor told of a saying attributed to Cantor Rosenblatt. "*Ich daven oich die shtille sh'moneh esreh.*" What a beautiful way of expressing this idea, enshrined in the words *neki chapayim uvar leva*. An old hazzan would say that not only the *kelim* but also the devotion, the thoughts and the heart are good, too. When a cantor functions that way, here is a good chance that the congregation, too, will develop a proper attitude. It is then that the cantor performs his work *bishlemut* and leads the worshippers to God.

The Yom for the second day is Psalm 48. It is the song of a pilgrim who is coming to Jerusalem to celebrate a religious festival. Like for every pilgrim, Jerusalem is his goal. *Yefay nof misos kol haaretz kiryat melech rav*. Beautiful in elevation, the earth's joy. The city of the great King.

Every stone, every object in the city, is precious to him and makes him sing. He loves the palaces, the towers, the ramparts of Jerusalem, and is filled with pride.

Then he has a second thought. Is this all there is to Jerusalem? Is Jerusalem merely a matter of brick and stone? Surely, this is not why it is called the Holy City. There must be more to it. He, therefore, continues with the spiritual glories of Jerusalem. *Diminu Elohim chasdecha b'kerev hechalecha*. We are thinking of Thy goodness, O Lord, within Thy Temple. *K'shimcha Elohim ken tehilatcha*, Thy fame shall echo like Thy Name.

Jerusalem was known to them as a beautiful city, because of its outward appearance and, also, because within it, one also felt the grace of God. That is what made it a holy city.

In the Talmud, there is this striking discussion between two rabbis: *R. Chamah bar Chaninah v'R. Hoahea. Raba hevin metayelin biaylin kenishta delud. Amar R. Chamah bar Chaninah leR. Hosheah Kamuh mamon shak'u avotai kan? Amarlay nefashot shak'n avotai kan? (Shkalim 5:4)*

Rabbi Hama bar Hanina and Rabbi Hoshaya the great were walking by certain synagogues of Lod. Said Rabbi Hama: How much money have my forbears sunk in here. To which Rabbi Hoshaya answered: How many lives have my ancestors sunk into this place.

The difference between the two is obvious. One commented on the outward appearance of the synagogue, which represented the financial investments involved. The other stressed the inward spirit of the place that is the product, not of the money invested, but of the minds and hearts and souls that the people involved poured into it.

There is *Chizaniyut* and there is *penimiyut*. Should you ask which is the more important, all of us would answer that *penimiyut* is more important. Jerusalem, without the *Shechinah*, is not Jerusalem. A synagogue without a soul, without Torah and Tephilah, is a very poor substitute, or not even a substitute.

On the other hand, a soul without a body cannot, exist, either. A congregation, without proper facilities has difficulty doing its work properly. A good canter, who sings in a hall with poor acoustics, cannot sing properly. We should not minimize, therefore, the importance of the material. It is important, and it has its place. Here, it is a question of priorities. We must affirm and stress that the spirit comes first.

In America, particularly, we must emphasize this affirmation. The building boom in synagogues has much that is good in it. We love to be in a beautiful and large synagogue. But the synagogue must resound with *kol Torah* and *kol Tefillah*.

The Talmud tells us that the synagogue of Alexandria, in ancient Egypt, was a fabulous structure. It was so large that the *Shammash* had to use a flag to signal to the people when to respond to the canter. The religious life of Poland had its symbol, not in the large synagogues, but in the small *Bat Hamidrash* and the small *Shtibl*. Which has left us a richer legacy?

“TREASURES YOU MAY HAVE OVERLOOKED”

A-CONGREGATIONAL MELODIES

HAZZAN RUEVEN FRANKEL
Congregation Shaarey Z edek
Detroit, Michigan

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MONDAY, MAY 25TH, 1964

EVENING SESSION

YIZKOR SERVICE

LEIB GLANTZ - IN MEMORIAM

*Hazzan Nathan Mendebvn
Cong. Shaar Hashamayim, Montreal*

There is a description in the Talmud of the death of Rabbi Judah the Prince: Go, said the sages to Bar Kappara, "and investigate (Rabbi's' Condition) ." He went and finding the (Rabbi) was dead, he tore his cloak and turned the tear backwards. (On returning to the sages) he began.

"The angels and the mortals took hold of the holy ark (I.E. Rabbi, known as Rabbenu Hakadosh, our holy teacher). The angels overpowered the mortals — and the holy ark has been captured."

How shall we characterize this "*Ari Shebachavurah*," this unique personally, this brilliant musician, this inspired hazzan, Leib Glantz, "*Zichrono liv'rachah*?"

We may characterize his life by the first verse of Psalm 147 :2 *Halleluyah ki tov zam' rah elokenu, ki na--im nav-ah t'hillah*. "Halleluyah; for it is good to sing praises unto our God ; for it is pleasant, and praise is comely."

How fitting in this connection is the second verse: *Boneh Yerushalayim Haahem nid'chei* Yisrael y'chaness. "The Lord doth build up Jerusalem, he gathereth together the dispersed of Israel."

Indeed, we had all hoped for the fulfillment of the third verse : *Harofeh lish'vure lev um'chabesh l'atzvotam*, "Who healeth the broken in heart and bindeth up their wounds."

But it was not to be; and here at this convention assembled, we sit amongst his family and "*B'toch sh or avelei Tzion Viyerushalayim*," for indeed all of Israel mourn and lament the passing of this "*N'im Z'mirot b'Yisrael*"

We who are students of prayer are told by our sages in the *G'mara Brachot*. "*Eizehu ben olam habu? Kol hasomech g'ulah lit'fillah*." Who is a *Ben Olam Haba*, a true "man of the future?" He who associates closely Redemption with prayer, who so identifies Prayer with Redemption that the word is translated into the deed.

Such a man, such an idealist, such a whole-hearted, warmly pulsating personalty was Lieb Glantz. What was the secret of his life? What in Hazzanut fascinated him? Was it the thrill of being a *Sh'liah Tzibbur*, the people's deputy in petition before the Lord. No doubt this was one element. Was it the pursuit of the elusive scales of Jewish music and the modes, the *Nushcaot* associated with them, from which these scales are derived by the musicologist's investigation and analysis? Of course. Was it the curious, romantic

tragic and inspiring history of the evolution of the Shazzan, with all the roles he has played in the community in past ages, all he does in the expanding picture of Jewish community life today, all we anticipate from the hazzan in future days of glory? Again the answer is yes. Yes to all of these.

Leib Glantz demonstrated by his deeds as well as by his words, his readiness to work and toil and sacrifice for the advancement of the cause of out liturgic music, our folk music and our art music in the land of Israel and abroad.

But what was his striving, his inner compulsion, the springs of his being, the source of his *Mayan Hamit-gaber*, which kept him always Ra'anun, young and fresh, even as he approached his older years? What was this inner urge? It was his self-imposed role as the *M'chayeh hametim*, the reviver of the dead.

Now what do I mean by this phrase? You know we recite the *Amidah* and in repeating the *Amidah* we recite the *K'dushah*. Just before the *K'dushah* we say - *Baruch Atah Hashem, M'Chayeh Hametim*. Why before *Kedushah*? And who are these *Metim* whom the Lord is *M'chayeh* daily? My friends and colleagues, it is you and I and all of the congregation of the House of Israel. Even those of us who are the most vitally alive amongst us must confess that from time to time the words can become routine. Despite the adage of our fathers, "*Al ta'aseh t'filat'cha keva*," we do make our prayers a routine burden, "*Mitzvot anashim m'lumadah*." This was the problem always, as it is the problem today. We forget that the words we are saying must have the *K'dushat Hashem* in them.

"*N'kadesh et shim'cha ba-olam*," let us be *M'kadesh* the name of the Lord in the world, even as they are "*Makdesh*" his name in the upper heavenly spheres.

My friends, all of us are idealists and philosophers, when it comes to theory. We are "*Makdishim Bish'me Marom*" we set our ideals on a high and holy pedestal, but when it comes to "*N'kadesh et Shim'cha ba-olam*," when it comes to the point of dedicating our actions to the ideal, of translating our ideals into actions, we are often sadly wanting.

Not so Leib Glantz! Here was a man, as our revered colleague and inspiring friend Hazzan Israel Alter, *Yibadel* Lachayim, has said, here was a man who was "*M'shugga l'oto davar*," *M'shuga* for Hazzanut. But - he had a perfect right to be thus. He gave up position, comfort, livelihood and security in order to make Israel his home and there develop his sacred art. He was not merely *Makdesh*, like the angels on high and like the pure idealists living in the empyrean blue of their philosophy, but he was *m'kadesh et Hashem ba-olam*," he made the concept real, concrete, brought his ideal into realization, sanctifying the Name of Heaven here on earth. This was one area where he performed the miracle of "*M'chayeh Hametim*."

And there is another area. Words without spirit are dead. The "*Otiot*" must be "*por'chot ba-avir*." When a man prays in the spirit of "*Rachcamim V'tach' nanim*," mercy and petition before the Divine Presence, then the letters and the words fly about, hover in the

air, soar upward to the *kise hakavod*, the Throne of glory, where they form wreaths and garlands on the brow of *Kavyahcol*, the Almighty.

Here was the spring of Leib Glantz's inspiration. Here was his *Mayan Hamitgaber*, the fountain of self-renewing living waters that produced ever more than the hazzan put into his interpretation.

Who can define a hazzan and who can say truly what is the content of his interpretation.

Permit me to quote from the late Israel Rabinovitch's work in Yiddish, "*Muzik Bei Yidn.*"

"A well grounded and all-encompassing history of Hazzanut would possibly give the clearest picture of what our people truly lived through in the two thousand years of the Galut. For the hazzan was always the reflection of emotional crisis in Jewish life; through him and his song there often came to expression the full sweep of feelings which held sway over this people in all its experiences, whether harsh or pleasant, painful or joyful, deeply despairing or filled with hope and trust, full of sorrow and desperation or zest for living. All these inspired the hazzan's song and all moods found expression through his song."

The sincere hazzan is forever surprised that when he has poured out his heart and his spirit into his prayer, his hearers have found ever new interpretations, in the sense of "*Niba v'lo yada mah shenib'a,*"

"He prophesied and did not know what he had prophesied."

Leib Glantz made the letters and the words live and take on flesh and become living forces in the lives of his people.

It is not for me to estimate or to laud his life-long devotion to the Zionist labor movement, his vital concern and self-sacrifice for Histadrut. Here, too, he was a "*M'chayeh hametim,*" a reviver of dead spirits. By the same token, he founded a school of Hazzanut in Eretz Yisrael.

I am assured that this Assembly, of which he was an ardent supporter and co-worker, will do its share to perpetuate Leib Glantz's contribution to Synagogue chant. Let us bear in mind the message he sent a year ago last February to the Students of the Cantors Institute and the members of the Cantors Assembly:

To the Students of the Cantors Institute and the Members of the Cantors Assembly.

Greetings :

I send you these few words from Israel. It is a little too far away, for it to be possible for me to be with you tonight.

There was a time when Jewish life was so full of Jewish religious content, when cantors grew so organically out of the cultural soil of the community, that only Musical Talent had to be added to his Jewish knowledge, for a man to be able to fulfill the role of cantor and *Shaliach Tzibbur*. In recent years, with the progressive alienation of the Jewish youth from traditional Jewish life, from Jewish education, from Jewish sources, the cantor does not always come to this calling from a richly and specifically Jewish environment.

It therefore becomes more and more necessary

that he receive the appropriate Jewish education and musical education in educational institutions specifically designed for this purpose.

Among these institutions, the Cantors Institute of the Cantors Assembly is one of the distinguished pioneers. I am sure that the Cantors Institute has given and will continue to give to its students an excellent training in the *basic* knowledge necessary to fulfill minimum needs and minimum demands.

But today, in all areas of life, school and university, Yeshivah and conservatory are only the *first steps* in the long road toward progress, Enhancement, fulfillment and advancement of an art,

Too many of our colleagues have ceased to strive for something *new* and *different* in the cantorial field, Too much has become *frozen*. Too many have learned some elementary principles and have been content to offer them as the whole.

And just as a little knowledge is not enough, so a good voice is not enough. A good voice has to be properly and permanently trained. One has to know how to sing properly — but that also is not enough.

One has to know how to pray. And to *really* pray, there has to be *Kavanah* and *Dveikut*.

But there cannot be *Kavanah* and *Devikut* if there is no real *understanding* of Jewish prayer, of *Jewish poetry*, of *tefillah*. One may even know Hebrew, but that is not enough if one does not understand the *spirit* and *meaning* and *symbolism* of, let us say, a 12th Century *Piyut*.

And so we see, that, in order to be a good cantor, one must have knowledge, a trained voice, a deep feeling for prayer, a willingness to continue to study, and a great love of the cantorial calling itself.

Our *chachamim* call the work of a cantor "Wisdom and not labor." — "service!" and not "work"

Accept my heartiest blessings for great success in that great *avodah vechachmah*.

Alu vehitzlichu b'chol asher tifnu

Sincerely and comradely yours,
LEIB GLANTZ

In all the aspects of his cantorial activity, he brought to bear the impress of a great soul. *B'gan Eden t'he in 'nuchato, v'yitzror bitzror hachayim et nishmato*. Let us do what we can that his soul may be bound up in the bond of life.

Let me conclude with the story of the "Unfinished *Kaddish*."

A dear colleague, Hazzan Shlomo Gisser, who has just returned from Israel, has related to me what he gleaned about Leib Glantz's last days and last moments. Our colleague visited the widow and there he found still on the piano the last composition which Leib Glantz had

been working on. It was an unfinished *Kaddish*. It is reported that while he was writing it, he called out to Mrs. Glantz: "Well, as soon as I have finished the *Kaddish*, I am ready to die."

He never finished the *Kaddish*. Shortly after this incident, he delivered a lecture and a report on his recent visit to the United States and Canada. There came a pause in his talk. The pause grew longer. The audience had the feeling that this was dramatic pause. The pause grows longer, however, unbearably long. At last Leib Glantz signals that he can talk no more. He sits down, is near collapse. He becomes unconscious. An ambulance is called. He is humming the motif of the unfinished *Kaddish*.

My dear friends and colleagues, let us finish the *Kaddish* — or better, since *Kaddish* and *D'varim She-bik'dushah* are "*L'olam Va-ed, L'olme Olmaya*," without end, beyond man's capacity to do more than begin, let us now rise as we bring to mind the souls of our dear departed colleagues who are now in the realms of the *K'doshim U t'horim*.

MONDAY, MAY 25TH, 1964

OPENING SESSION

Hazzan William Belskin-Ginsburg, Chairman

KEYNOTE ADDRESS:

Hazzan Moses J. Silverman

President, Cantors Assembly of America

Hazzan Ginsburg :

I have been accorded the honor of greeting and welcoming you to this 17th annual Convention of the Cantors Assembly — one which promises to be most significant and full of music, culture and accomplishment.

Although programs, festivities and the wonderful annual renewal of friendships have been in progress since yesterday, this meeting marks the official formal opening of the Convention. Because of the unfortunate and untimely loss during the past week of my dear younger brother, who was a very prominent personality in Philadelphia, I was afraid I could not find the spirit or strength to attend this convention but I could not interrupt the continuity of attendance at 16 annual conventions and I could not resist the temptation of again saturating my soul with *Hazzanut* and *Hazzanim*, even if I could attend for only one day..

Not only is it a joy to attend the conventions personally, but I happen to have all of the printed proceedings of the Cantors Assembly since its inception and I take great pleasure from time to time in browsing through them and re-examining the contents. The tremendous wealth of material is of great interest to the Conservative Movement and especially to Cantors and musicians and they merit re-reading. We talked for a while of printing a souvenir book with selected articles culled from our proceedings and I hope this project comes to fruition soon.

I tell you this because I observed in my browsing that about 14 years ago I was the Chairman of a

session one afternoon and the speakers were Hazzan Moses J. Silverman of Anshe Emet Synagogue, Chicago, Ill. followed by Rabbi Max Routtenberg who was then the Executive Vice-President of the Rabbinical Assembly of America.

We now have a recurring cycle. I am again the Chairman and the speakers now in the same order are the same, but Moses J. Silverman is now President of the Cantors Assembly of America and Dr. Max Routtenberg is now President of the Rabbinical Assembly of America. I am still the same, a worker in the ranks.

And I am ready, in fact I demand a pact that in the next recurring cycle, 14 years hence, I shall again be the Chairman, still a worker in the ranks and the speakers again shall be these illustrious gentlemen.

To-night one of these gentlemen will set the tone of this convention. He will deliver the keynote address. When I inquired what the theme or slogan of this year would be, I was informed that there would be no special theme, but that we would devote ourselves to a general discussion of the present day image of the Cantor and to the development of that image along cultural, esthetic and religious paths rather than as musical personalities only, which tends to minimize the Cantor's function as a holy minister in the Conservative movement.

I believe this, more than anything else has been the guiding star of this administration under the leadership of Moses Silverman. He hardly needs an introduction to this audience.

When he took office two years ago, we were all aware of his strong, commanding personality and his fine hazzanic background and we felt that under his guidance, the welfare of the Cantors Assembly was assured.

Here was a man who knew what we needed and he would move Heaven and earth to get it for us. Strong as he was, however, he did not hesitate to seek guidance from the membership.

In his administration of which you will hear much more during the Convention, we attained a greater maturity and greater security in our role as a vital arm of the Conservative movement. His great effort and tremendous sacrifices will undoubtedly have effect upon the future of Hazzanut here and abroad.

Rather than enumerate his many accomplishments, I would do him great honor by simply saying - "Ladies and gentlemen - our President".

Hazzan Silverman:

Honored guests, colleagues and friends:

Those who lead in worship of God have always had a special place in the hearts of our people.

What Hazzan has not thrilled at the recital of the *Avodah* in the Musaf service of Yom Kippur? How magnificently the poet tells the story of the great concern for the High Priest on the eve of the Day of Atonement. Before the fast begins he must eat frugally in order that his sleep be restful. And how the Sages urge him to have a care when he enters the Holy of Holies to offer the incense properly and to see that it is kindled. Yes, in the days of the Temple, the High Priest had a very important function in the spiritual life of our people.

In a certain sense, the Hazzan is the heir to the Kohen, for we must remember that when the Temple fell, **prayer** took the place of sacrifice, the song took the place of **incense**, and the **synagogue took the place of the Temple**. But may I remind you, my friends, that there was a difference in the role of the Kohen and in the role of the Hazzan. The Kohen was, in the light of our tradition, a messenger of God, limited and bound by the rules set forth in the Torah. He could offer sacrifices only as prescribed in the Torah and if he deviated in the slightest, as did two of the sons of Aaron, he was considered deserving of death. If, at times, the Kohen was referred to as an angel or messenger of the Lord, it was because just as an angel performs his duties unquestioningly, so did the Kohen perform his duties, which were clearly prescribed for him. He could **not improvise**. As a matter of fact, he could not alter one word of the Priestly Blessing for it was not the **Kohen** who blessed the people. It was God. All the Kohen could do was **invoke** the blessing of God upon the people, with the exact words which were set forth in the Torah: (Numbers VI: Verses 22-27) "**Vayedaber Adonay el Moshe leymor: Daber el Aharon v'el banav leymor, ko t'varchu et b'ney Yisrael, amor lahem: Yevarechecha Adonay v'yishm'recha, yaer Adonay panav eylecha vichuneka, yisa Adonay panav eylecha v'yasem l'cha shalom: V'samu et sh'mi al b'ney Yisrael, vaani avarchem.**" And the Lord said to Moses, saying: Speak unto Aaron and his sons. Thus shall you bless the people of Israel. Say unto them: May the Lord bless you and keep you. May the Lord make His face shine upon you and be gracious unto you. May the Lord lift his countenance unto you and grant you peace. And they (the Priests) shall place My name upon the children of Israel and I will bless them." It was not the **Kohen** who blessed the people. It was **God himself**.

We Hazzanim, therefore, are the heirs of the Kohanim in the fact that our prayer has replaced sacrifice, but **we** are not **limited** in our prayer as was the Priest in sacrifice. Fortunate, indeed, is our role in the leadership of prayer, for we are the messengers of the **congregation**. God may speak to His people through Priests and Prophets, but the children of Israel speak to their God through their **sheliach tzibbur**, the songs, the Psalms, and the prayers. We are not bound by any rigid rules, other than the rules of our tradition and good taste.

Need I, therefore, stress the importance to a Hazzan of the continual study of Torah, for he must **know** what that tradition is. He must know it thoroughly if he is to **improvise** and create in the spirit of that tradition. "**Talmud torah k'neged kulam**" applies to us in every particular-in every respect. Obviously, we Hazzanim are presumed to know music, sight-reading, harmony, theory and vocal art. Almost every Cantor knows **perush hamilot-the meaning of the words**. It is taken for granted that Cantors know the meaning of each and every word they sing. But the meaning of the **words** is not the same meaning of the **prayer**. It is the meaning of the prayer that is of the most vital importance. For each prayer in our ritual is deeply rooted in tradition. The men who composed them were scholars and poets. The men

who composed our prayers knew well the Talmud, the Midrash, and even the Zohar. Therefore, a brief phrase contains a world of meaning.

Let us take, for example, the **Shochen ad marom v'kadosh sh'mo**. We all know that literally it means, "He who dwells forever, high and holy is His name." But the composer of that prayer meant far more than the greatness of God. He meant that man-weak and frail-can pray directly to that great God. For the Hazzan who knows his tradition must recognize at once that this prayer comes from the 67th Chapter of Isaiah (Verse 14) "**V'amar solu solu panu darech, harimu michshol miderech ami. Ki cho amar ram v'nisa; shocheyn ad v'kadosh sh'mo, marom v'kadosh es hkon, v'et daka ushfal ruach, l'hachayot ruach sh'falim, ulhachayot lev nidkayim**". And one shall say: Cast ye up; prepare the way; take up the stumbling block out of the way of My people. For thus sayeth the mighty and lofty One that dwells forever whose name is Holy. High and Holy do I dwell, and with him that is crushed and lowly of spirit, to revive the spirit of the humble and to revive the heart of those who are contrite."

Do you not see, friends, what is meant? Oh, God, who is high and Holy, we frail human beings may address you directly, for you have the power to heal the broken-hearted; to give courage to the weak; to revive the weary, and I, as a Hazzan, shall, with my prayers, hew a path for the prayers of my people. **That is what the prayer means-a congregation calling to its God!**

While the **Hazzan** must understand the meaning of the prayer, it is not always necessary that the **worshipper** should. We often **feel** the truth, even when we do not understand it. Take for example, the **Kol Nidre**.

All over the world, wherever there are Jews, they are rushing, hurrying, running-"We must not be late for **Kol Nidre!**" And, after all, what is the **Kol Nidre**? Our Mahzor, even our daily Prayer Book, is filled with more beautiful prayers. What is this mystic combination of word and melody that is the **Kol Nidre**? They are difficult words, written in Aramaic, which sound, even to the man who knows Aramaic, like a legal document rather than a prayer. What is the magic wonder of the **Kol Nidre**? A Jew who knows no Hebrew, and certainly no Aramaic, and comes to a synagogue perhaps only once a year, can stand in awe as he hears the **Kol Nidre**, and feel the strings of his soul vibrate in harmony with the voice and soul of the Hazzan. My dear colleagues, there is a truth beyond reason; there is beauty beyond logic; there is a need beyond hunger; and the **Kol Nidre** fills that need. The worshipper need not know the meaning of the words, but the Hazzan **must** know the story of the **Kol Nidre** and its true meaning.

He must be able to see himself in Spain during the days of the dread Inquisition.

In the Juderia, or Spanish ghetto, Jews are gathering in the synagogue. Even though the sun has almost set, the Rabbi still waits. Every one's head is turned to the door. Men in dark coats, covering velvet doublets, extravagant fabrics, jewelled medallions, arc

stealthily approaching the synagogue. Crushed and ashamed, they sit in the rear of the synagogue looking about fearfully and yet grimly determined. These are the secret Jews, among them some of the most powerful leaders of Spain, outwardly Catholic, some of them even baptized, conscious of a secret guilt, and yet they are drawn to pray with their own people, in spite of the danger of informers and spies who might bring about their death at the Quemadero. Perhaps here and there in that synagogue an obstinate Jew, firm as a rock, murmurs under his breath, "What are they doing here?" But the Cantor rises with two officials, or Gabbaim, of the synagogue and proclaims "**Biy'shiva shel maala, uviy'shiva shel mat-a al daat ha-makom v'al daat hakahal umu matrin l'hiipalel im haabaryanim**-By the consent of the Court below, and with the knowledge of the All-Present and with the knowledge of the congregation, we permit the congregation to pray with those who have transgressed."

It is Yom Kippur! All Jews are equal as they pray for forgiveness. There are no sinners in that white night of God's majesty and man's humility. And the words of the *Kol Nidre*-even though in Aramaic, and even though like a legal document-how much they contain! For what is the Cantor singing on behalf of the congregation? He is singing: "Oh, God, I know that every vow and promise must be kept, but if *Mi Yom Kippurim zeh ad Yom Kippurim haba*, if in this coming year, through terror of the sword, through fear of the Inquisition, we should promise to abandon our faith and deny Thee in our weakness, then know, Almighty God, *we* do not *intend* such vows and we here and now declare that vows made in a moment of terror shall not bind us. We annul them in advance." The congregation will *feel* all of this if the Hazzan *knows* all of this.

If we apply the same standards, the same demands, upon the Hazzan to know each prayer he sings, then the Hazzan becomes more than Priest and more than *sheliach tzibbur*. He becomes a commentator in prayer and song-a teacher at the side of his Rabbi.

How can one transmit the sweet longing of *Neilah* without knowing that beautiful saying in the Talmud: "*Vaf al pi sheshaarey t'fillah ninalu shaarey dimah lo ninalu. (B'rachot, Lamed Bet)* Even if the gates of Heaven be closed to prayer, they are not closed to tears." How can one convey the exaltation of the last *Kaddish* of the Yom Kippur service-the assurance that God has indeed forgiven His people, for they have fasted, they have repented, and they have resolved to do better-how can we convey all this if we do not know that the *day* of Yom Kippur atones? The secret is not in the meaning of the words-the *perush hamilot* -alone; the secret is in the meaning of the *prayer*.

We have just celebrated *Zman matan Toratenu* and in most of the synagogues in the world the *Akdumut* was chanted either before the Torah was taken from the Ark, or after the first verse of the portion was read. Now, here is a poem written by a great scholar, Meir ben Isaac Nehorai, who was a Hazzan in Mayence and Worms in the 11th Century, and was a great friend of Rashi. The language is admittedly difficult, the words are in Aramaic, but he who has studied the *Akdumut* and not merely sung it, can convey to every

listening heart its sublime grandeur. Here stands a Jew before his God, calling out to the Divine Creator, "*Akdumut meelin v'sharayut shuta*". . . . Before any manner of speech-before I take your Torah, your Holy Torah from the Ark, or begin to read it, let me, in a few verses declare with awe and trembling, Thy majesty, oh God. If all the seas were ink and all the Heavens were parchment and all the trees of the forest were reeds or pens and all mankind were scribes or gifted poets, we could not tell one tiny portion of Thy infinite glory. And then the song goes on to tell how the nations of the world tempt the Jew with promise of material gain and rich reward to desert his faith and his people, and the Jew proudly answers: "No. My reward is greater than all the treasures man can give. Joys infinite are mine. Oh, God, we have wrapped our lives and all our dreams in the shining garments of the Torah." There is such meaning, there is such holiness in each of our prayers and we, who with dedication to our sacred calling, lift our voices in song, join the chorus of the planets and the Hosts of Heaven. "*Kadosh, kadosh, kadosh-Holy, Holy, Holy* is the Lord of Hosts. The whole earth is filled with His glory. Blessed is the glory of the Lord from His place."

Why does the *Kedusha* contain the question "*Ayey m'kom k'vodo*-Where is the place of His glory" and the answer "Blessed is the glory of the Lord from His place?" If God is infinite, if He is so vast that the universe is cradled within Him rather than He in the universe; if He is, as the *Zohar* declares *en sof*, the infinite One, what does this phrase mean: "Blessed is the glory of the Lord from His place?" The answer is given to us by the totality of our Torah and our tradition. True, God is everywhere, but He is particularly where He is needed. He is particularly where He is sought-at the pillow of the sick, with the prisoner in the dungeon, with the poor in their hunger and need, with the fatherless, with the stranger. and, if we Hazzanim will it, God *is* with the prayers of the congregation, each one seeking a meaning to his life, finding it in the prayer song of the Hazzan: "*L'chu n'ranenah ladonay naria l'tzur yish-eynu*-Come, let us sing unto the Lord. Let us shout for joy to the Rock of our Salvation."

Over the Arks of many synagogues in the world is inscribed "*Da lifnei mi atah omed*-Know before whom you stand." The Hazzan who knows the meaning of his *prayers*, and not merely the meaning of the *words*, knows that he stands before God who hearkens to his prayer; knows that he stands before the congregation who looks to him to lead them earnestly in their prayers; knows that he offers the most precious gift within our power to give to our Creator--our heartfelt praise!

"Where is the place of His glory?" Not in the night club, nor in the temporary **commercial hall**, nor on the stages of the entertainer, nor in any unworthy program! The place of His glory in our tradition is where men meet regularly for the purpose of study and prayer-the center of Jewish life-the synagogue! These are the standards by which a Hazzan identified with the Cantors Assembly of America is identified. He will not barter his self respect and dignity for a

full page ad. He will not compromise his principles and be a false messenger with no objective other than his own material enhancement. He will be, in the truest sense of the word, an earnest, devoted *sheliach tzibbur*, the messenger of the congregation that, through his meaningful prayer and song, seeks a path to God.

There is a semantics in the role of teachers and public servants. The *Haxxan* is not what he always was any more than the *Rabbi* is what he always was. At one time, the Rabbi was a learned and revered man who answered shailos--questions of religious law and practice. Rarely did he give a sermon--perhaps one or two a year. As for the visiting of the sick and parish calls, every Jew did that. But in this modern age, where every one seems to be too busy to do the Jewish *mitzvah* of *bikur cholim*, what is more natural than that the Hazzan who sang at the naming of a member's child, who sang at the wedding of his daughter, who sang at the *bar or bat mitzvah* ceremony of his son or daughter, and, when the family sorrowed over a loss, prayed the *El Mole Rachamim* with a sweet and tender voice, which gave healing to the wound--what is more natural than that member of the congregation should want, expect and need the presence of his Hazzan in all his moments of joy and sorrow. And so, the Hazzan makes the parish calls, conducts the service in the home of a mourner, or in happier moments, sings the songs of Zion at a community function. To each congregation we say--hold not the Hazzan indifferently or take him for granted. Hold him not lightly who holds himself not lightly. He is a messenger--he is *your* messenger.

Just as I have voiced my plea for the deepening of the roots of Torah study for the Hazzan, so do I plead for justice for the Hazzan, that he be given the time to study Torah. For Torah is not acquired in an hour, or a week, or a month. Torah must be studied constantly, and fairness demands that regardless of how busy the program of the synagogue is, the Hazzan must be given time to be a Hazzan, a minister, a teacher to his people. This, my dear friends, is our portion in life, and with all its heartaches, we say: "*Ashreynu ma tov chelkeynu, uma naim goraleynu*--Happy are we, how goodly is our portion, how sweet is our inheritance."

We are not merely singers of songs. There is a tremendous difference between songs and songs. There are the so-called popular songs which, like all popularity, is but for a moment. And then there is the song which *comes* from the heart and enters the heart. Of such a song our people say: "That is good! We must hear it again." They hear it in the synagogue, and they long to come to feel the magic of its message over and over again.

That which we truly love, we sing about. It is our high privilege to teach Torah in song. It is our high privilege to do much to make the synagogue the center of Jewish life. All learned and informed Jews are agreed that without the synagogue there is no Jewish survival and we, who teach and inspire with our song are, therefore, vital to Jewish survival and indispensable to the perpetuity of the synagogue. Therefore, we have one great and sacred obligation above all others

V'haarev na adonay eloheynu, et divrey Toratcha, b'finu, uv'fi amcha bet Yisrael. . . . And make sweet we pray Thee, O Lord our God, the words of the Torah in our mouth and in the mouths of Thy people, the House of Israel."

Cantors, Hazzanim, you will live in your song! They will hear your song and they will go forth from the synagogue to their various tasks, but your song they will carry with them. They may forget many a solemn lesson, but your song will accompany them wherever they go--your song they will not forget. In sorrow, it will strengthen them; in joy, it will gladden them. And they will say from the depths of their hearts: "Happy are they that Dwell in Thy House. They shall forever praise Thee. *Ashrey yoshvey vey-techa, od y'halelucha.*"

ADDRESS:

"THE SYNAGOGUE RITUAL: A CONSERVATIVE APPROACH"

Rabbi Max J. Routtenberg

President, Rabbinical Assembly of America

Haxxan Ginsburg :

In 1951, we were a young and struggling organization, but our sights were set very high. We were pushing vigorously for the establishment of a cantorial school. We had experienced a great many heartaches and a great many disappointments. We needed all the friends we could possibly muster. We found such a great friend in Rabbi Max Routtenberg. At that time, at our convention in 1951, he said, and I quote, "We repeat our assurance to you and our deep conviction that working together we will achieve this goal. We, the rabbis, are concerned with the total program of Conservative Judaism. We see the totality of our movement--the Seminary, the United Synagogue, all its affiliated groups and the Rabbinical Assembly and we want to preserve that total picture and that total pattern. We want no missing links, no missing components of the total pattern. Certainly the Cantors School belongs in the picture of the totality of our work for Conservative Judaism. I assure you that we are working together with you towards its realization and I hope in the near future we will see the realization of that hope and of that agreement." That was in 1961.

Again, Rabbi Routtenberg extended greetings to us the next year on behalf of the Rabbinical Assembly and although his remarks were not recorded in our notes, nevertheless the scribe, the editor says that the sincerity, the warm and encouraging words reflected the close cooperative relationship that now exists between the Rabbinical Assembly and the Cantors Assembly. The school was established in 1962. At the convention of 1953 Rabbi Routtenberg was then in the key position as the director of the Cantors Institute, proclaiming at that time. "It goes without saying that the Seminary is deeply indebted to the Cantors Assembly for its vision and persistence in promoting the Cantors Institute."

Dr. Routtenberg was born in Montreal, Canada. There must be something magic about the atmosphere of Canada because I understand that the newly elected

Vice President of the Rabbinical Assembly also comes from Canada and he was a dear friend of mine. In fact the very first position he held, we both arrived at Adath Jeshurun Congregation at the same time. He spent five years there and then moved on and I spent 25 years at Adath Jeshurun. I have remained great friends with Rabbi Bohnen to this very day and I am glad to see that he was elected as the vice president and probably will be the next president. But the atmosphere up there must be pretty good, in Canada to have two officers follow each other as president.

Dr. Routtenberg attended Magill University and received his B.S.S. from New York University. He was ordained by the Seminary in 1932 and received the degrees of Master of Hebrew Literature and Doctor of Hebrew Literature. I see by my recent invitation that on June the 7th he is scheduled to deliver the principal address at the Commencement Exercises of the Seminary in New York. He was the spiritual leader of Keshet Zion Synagogue of Reading, Pa. for 16 years and since 1954 he has been the spiritual leader of Temple B'nai Shalom in Rockville Center, N.Y. During World War II he was appointed Senior Chaplain for the Jewish Forces in the United Kingdom and he holds the rank of Major. Dr. Routtenberg is also an author, and an original thinker. He has contributed to many publications. It is a great pleasure and an honor for me to introduce Rabbi, Doctor, Major and friend of the cantor, Max J. Routtenberg.

Rabbi Routtenberg:

Cantor Belskin-Ginsburg, Cantor Silverman and friends.

That was quite an introduction. It reminds me of the story they tell of a certain journalist who told the late president Theodore Roosevelt that Senator La-Follette, Sr. who was a great admirer of President Roosevelt, had been heard to say that President Theodore Roosevelt was the greatest living man in the world. Roosevelt looked at this journalist and said: "There is nothing that I can add to that."

We, the rabbis, were here at Grossinger's only a few weeks ago and it seems as if I had never left the place. Everything is quite the same. There is one difference, I notice that when I came in there was also another sign which said there was a gathering of the Golden Age Club and I was wondering why put the cantors, who are so young and handsome, and their lovely wives, together with the Golden Age Club. The rabbis, they treated differently. The rabbis when they came found a big sign saying that there was also a convention of the National Manufacturers of Infants Wear. Life isn't always equal and isn't always fair I realized when I heard Cantor Silverman's magnificent presidential address. Its beauty, its eloquence; its oratorical skill and I said-both a hazzan and a speaker-I would have loved to be able to get up here and sing for you but . . . it would be terrible. Some people are supremely gifted and blessed; others not so much ^{so}.

I was delighted to be informed that this is the 17th annual Convention of the Cantors Assembly. Seventeen is a good number. *Ki tov*. These have been 17 good and fruitful and rewarding years for the cantors

in the Assembly and for the Conservative movement as a whole. This organization has grown and matured and reached its present strength and has become one of the vital forces in the development of Judaism in America. So I bring you warm fraternal greetings from your colleagues in the Rabbinical Assembly and I bring them to you without any stories.

It used to be fashionable, I seem to remember, in the early days of the Cantors Assembly when I used to attend, representing the Seminary or the Rabbinical Assembly. All the stories about *rabbonim* and *hazzonim* and how they loved each other and so on. By now I think collectively we have heard every conceivable rabbi-hazzan story that has ever been in existence and we don't have to repeat them. Besides which, I think, more significantly, we have matured and developed to the point where we almost find such stories offensive. We now look at each other as fellow workers in the same vineyard. We look at each other as fellow human beings. It is now quite kosher for a rabbi to like a hazzan simply because he is a fine human being and even conversely for a hazzan to like a rabbi because he is a good fellow and not to interject any other standard of judgment in the relationship. I hope that that day is passed and that we can look forward to work together in the area of our mutual interest and concern for *tovat haklal*, the good of the entire Jewish people.

I have been assigned a subject, in a sense I have accepted the subject for this evening's discussion. I want to deal with it quite briefly. It's not always the easiest thing to get up at 11 o'clock to talk to people who have had such a wonderful dinner, who have sung ^{so} lustily, who have danced in such wonderful hassidic frenzy, led by my friend Hazzan Weisgal here, and then to tell a rabbi to get up to talk to this tired, oisgemutchete congregation. But let me briefly try to share some ideas with you which I have prepared for this occasion.

I think you would agree that one of the current complaints of laymen, familiar to all rabbis and cantors, is the charge that there is no set or fixed pattern of worship, either liturgically or musically in the Conservative synagogue. Each congregation appears to be a law unto itself and no attempt is made by the national rabbinic or cantorial bodies to establish a uniform service for all synagogue bodies in our movement.

I am sure there is hardly a cantor here who hasn't had some member complain, "I went to another shule and they sing *Adorn Olam* differently; they sing *Sim Shalom* differently; they sing this differently. What's the matter, don't we all belong to Conservative synagogues?" "Why can't we have the same kind of service in our synagogues?"

I am certain, without having personally attended the 800 or so synagogues affiliated with our movement that the charge is substantially correct. We have unifying factors within our movement. A majority of rabbis who receive the same rabbinic training, in the same seminary. A majority of cantors who have received and are receiving direction and guidance from their Cantors Assembly. We have the same prayer-

book largely in most of our synagogues; the same **mahzor**. Nevertheless, we do have considerable variety, a wide range of differences, forms and practices of our public worship. I plead guilty to the charge and yet at the same time I number myself among those who regards our present condition as a virtue and not a calamity. I believe that the state of fluidity in which we find ourselves is a source of great strength for us and not a manifestation of weakness. The time **will** come soon, I am afraid, when our variegated ritual and liturgical practices will coalesce into a fixed and formal pattern of worship in accepted prayer and musical modes which will become traditional in our Conservative synagogues. I hope that day is far off.

We are living through a period of creative achievement in our liturgical and musical development. We are really only at the beginning of this process. I do not know, I have not claimed how many new prayer-books have been edited by rabbis and cantors for use in Conservative synagogues in the last few decades but I personally have rejoiced every time one has appeared. Each one has added something to our liturgical heritage I have found something of value in each one of them. Some new approach to the order of the service, some new insight into the meaning of our prayers.

You would know better than I how many new liturgical compositions have appeared in recent years; how many new settings for Friday night or Shabbat morning or festival services have been produced. Whatever their quality or intrinsic merit I am certain that in one way or another they have enriched the musical repertoire of every cantor and have brought fresh, and, at times, exciting musical experiences into the synagogue service. All this has been possible precisely because we have not striven for standardization of the ritual and because we have encouraged and made room for the creative works of gifted colleagues in this field of endeavor.

This approach is not even revolutionary. It is quite endemic to Jewish religious life. One has only to consider the bewildering variety of *mishagim* and *nuschaot* which have come to us through the centuries. We speak broadly of the Ashkenazic and Sephardic rituals as the two main divisions of the synagogue. But you and I know how each one of these is divided and subdivided by ethnic and geographic and historic circumstance in a multiplicity of differing ritual practices. Anyone who has been in Jerusalem and has taken a tour of the synagogues and visited the many religious establishments in the Holy City knows that among the unquestioned virtues of the traditional heritage, uniformity in religious ritual is certainly not one of them. I am afraid that the cry for uniformity for standardization is being heard too soon in our circles. We need more time, more freedom for experimentation, for innovation, time for hospitality to new ideas, new forms, new expressions before we settle down into a comfortable old age set in our ways and fixed in our ritual habits. But I would not be misunderstood in my abhorrence of uniformity with its accompanying dullness and deadness. I am not pleading for chaos. In my advocacy for liberty I do not condone libertarianism.

The early days of *ish hayashar b'ainov ya-ase*, each one doing that which seems right in his own eyes is over and done with. We have organized our chaos and we have put some fences around our freedom. We have developed a sense of discipline, of group responsibility. We have consultation with each other. We are not prone to wild, extravagant individual action. That's why we are Conservative. These restraints and disciplines which we impose upon ourselves in a real sense derive from what we regard as the emerging consensus in the Conservative Movement. As it is reflected in the developing pattern of our public worship, as it is expressed in the ritual of our synagogue. That pattern is triple stranded. I would like to describe each strand briefly.

The first strand is that of Hebrew. Worship in Conservative synagogues is Hebraic centered. This is our historic link with the Jewish communities of the past; it is our link with Klal *Yisrael* of today; it is our badge of authenticity in our claim of full citizenship in the Jewish people. We must reckon with the fact that large numbers of our constituents do not understand Hebrew. Many cannot recite the Hebrew prayers. We need a vast educational program for them. In the meantime we shall have to have responsive readings and unison prayers in the vernacular interspersed through the service. This is a temporary expedient. This is a concession to the uninitiated. It is not a principle that conservative Jews must pray in English. Our principle is that Conservative Jews must learn to pray in Hebrew; must study Hebrew so that some day the synagogue service will be predominately Hebrew. But certainly in the chants of the synagogue, in the cantorial recitatives, the choral compositions and the congregational songs and hymns, these ought to be exclusively based on Hebraic texts. Here the uniquely Jewish flavor of worship; there the emotional response and involvement of the worshiper is possible only in the classic Hebrew formulation of our prayers.

The second strand is that of congregation. Worship in Conservative synagogues is become increasingly congregation-centered. In the older traditional synagogues it was *davcner-centered*. The *davner* was the fellow who made up the service. The worshipper in the old traditional synagogue came to be with fellow Jews who *davened* alone. In the more recent traditional synagogue the service became largely cantor-centered, though certain rabbis have begun to take the limelight away from them even in the modern Orthodox synagogue. Certainly in most Reform congregations the service is rabbi-centered and for a time it appeared that this was the way that our Conservative synagogues would go. Fortunately, the trend in our movement would seem to be largely in the direction of congregational participation. The *daveners* have largely disappeared from our synagogues. Strangely enough you still have some of them but you find them among the children who go to Ramah or who go to the Day Schools but you don't find them among the adults any more. The brilliant day of the star cantor is rapidly disappearing for a very good reason. Now, all cantors are stars. It is now becoming increasingly unfashionable for rabbis to play the roles of *prima donna* in the

service. Willy-nilly, the congregation as congregation is become the center and focus of the worship experience. There are the prayer readings which in Hebrew and in English, in unison and responsively, these keep the worshipper actively occupied. I am not sure they inspire him or give him a great religious experience but they keep him busy, they keep him occupied. He is involved in the service. But it is in the area of congregational chanting that you feel the emotional stir and excitement as the worshippers achieve a degree of religious fervor and even ecstasy that mark the genuine religious experience. We have made some advances in the field of cantorial recitatives and choral composition and that is all to the good. They have an important part to play in the public worship of the synagogue but we must increasingly devote ourselves to the crucial and central field of the congregational chant. We must enrich the repertoire of our songs and hymns. We must encourage composition in this field. We must develop proper technique for teaching and conducting the congregation in its participation in the service. We are moving in this direction because we have to, because in the Conservative Synagogue the congregation is the center of the service not the rabbi nor the cantor and our best efforts must be concentrated in making the congregational service as spiritually rewarding as possible.

The third strand-that of ceremony. As worship in our synagogues becomes more routinized and formalized there has developed a great need for vivid and dramatic moments to high-light certain events or experiences, whether of the individual or of the group. We have, unashamedly, used all the techniques of pagentry and staging to enhance the beauty and heighten the interest of the service for taking out the Torah and returning the Torah to the Ark. Our processions and recessions are carefully planned and rehearsed. In addition to some of the ceremonies we have inherited from the tradition we have added a number of new ones. We have done a great deal to high-light events that center around great milestones in the lives of our congregants-naming of a child, the Bar and Bat Mitzvah, the blessing of bride and groom, the recovery from illness, significant anniversaries-all these have been invested with beautiful and meaningful ceremonial ritual that involve the active participation of those directly concerned. They are no longer dismissed with a perfunctory mishabeirach that no one understands. We need for the proper performance of these ceremonies more and better prayer and musical settings to enrich and to intensify the experience for the entire congregation. I would love to see a genuine outpouring of musical expression on the part of our cantor-composers in this developing area of Conservative ritual. An area which is increasingly occupying an important place in our service. Let me say this final thing.

During this period of flux and change through which we are going it is imperative that we do not permit ourselves to be swept away by the tides of change and novelty for their own sakes. We must remain rooted in and faithful to the ideals and values which are the hall-marks of Conservative Judaism. Our ritual and

ceremonial, developing and evolving as they are, must be anchored in the tradition. Rabbis, cantors, educators have a tremendous responsibility in this free-flowing creative age in which we are living. At all costs we must maintain the highest standards of learning and scholarship in our rabbinical schools, in our teachers institutes, in our cantors institute. I was thrilled to hear the tremendous emphasis Cantor Silverman placed in his message of the important of the cantor studying Torah as a continuing ongoing experience. We are a religious movement in Judaism based on Torah and as a Judaism based on Torah we must not become a mockery and a derision in our own eyes. We must possess not only an understanding of the tradition but also a deep love and reverence for it. Tse Shabbath, the festivals, the mitzvot maasiyot, the action symbols of our religious beliefs; the Hebrew language, not simply as language but as lashon kodesh, the Holy tongue of prophets, seers and sages; Eretz Yisrael and Am Yisrael-all these must be sacred to us in thought and in deed. Above all ours is the responsibility, the sacred task of rearing a generation of Jews who will turn to the religion of their fathers with love and reverence, with understanding and appreciation of its rich treasure troves which can bless them and their children and all future generations. We in the Conservative Movement-rabbis, cantors and educators-believe that such an American Judaism is viable here, it is possible. We can create it. We can create a program that will vindicate the faith and fulfill the hopes of our founder and teacher, Solomon Schechter, who believed in the emergence on these shores of a Judaism rooted in the Torah and tradition, harmonizing with the culture and civilization of the western world, flowering as a living faith in the lives of a living people. We can be a blessing, heyai bracha.

TUESDAY, MAY 26TH, 1964

D'var Torah

RABBI ISAAC KLEIN

The psalm for Tuesday calls for justice, specifically for justice in the courts. It charges the judges with giving biased verdicts and calls upon them to be fair, particularly to defend the rights of the weak and the defenseless.

The psalm ends with an impassioned call : *Kumah Elohim shaft hauretz, ki atah tinchal b'chol hagoyim.*
Arise O God and judge the earth
For thou shalt inherit the nations.
(Moffat: for Thou art Master of all the earth.)

This verse touches upon an age-old problem, the character and source of injustice. There are at least two sources of injustice. First, is the case where the laws are bad. They are bad either because the law-makers did not know any better, or because they were corrupt and deliberately enacted unjust laws. Then, there is the case where the laws are just, but the officers of the law who are in charge of administering them are evil.

Arthur Koestler makes this distinction in another context. He wrote a book many years ago with the title: *The Yogi and the Commissar*. A commissar, as you know, is a functionary of the communist government, who sees to it that the rules of the party are carried out. A Yogi is a Hindu, holy man, who develops a high degree of self-control, even as far as controlling the flow of blood in his veins. The mind has complete control over all the functions of the body.

The thesis of the book is an investigation into the causes that will make the good society. What brings about the good society, is it a good system, or is it good people? A communist would say that it is the system. In a capitalistic system, it is impossible to be good, even if one wants to. You are enmeshed in the system, and it determines your conduct. You cannot escape it, even with the best intentions. To improve society, therefore, you must change the system. That is the idea of the commissar.

The Yogi is the symbol for those who maintain that ultimately it is the quality and character of the human beings that determine the character of a society. The best system, if administered by wicked people, results in evil. The best proof of it is communism itself. Communism, as a philosophy, has much to recommend it. It may not be practical-but it is not bad if done on a voluntary basis. Comes a Stalin and his ilk, and it becomes a calamity. Therefore, no matter how good the system, if wicked people administer it, it becomes a curse and a tragedy.

The truth is that you need both. When the laws are bad, the good administrator cannot do very much. Lot, in the city Sodom, found himself in a tough spot when he wanted to act justly. In dictatorial countries, the good people find themselves facing a firing squad.

On the other hand, good laws are no guarantee against corruption. The cry against corrupt officials rings all through history. *B'tzedek tishpot et amitecha, Tzedek, Tzedek tirdof*, are constantly repeated in the Bible. God is called *Avi y'tomim v'dayan alma-not* the father of orphans and judge of widows. In other words, He is the defender of the defenseless, who are the ones most apt to be the victims of corrupt officials.

Experience seems to show that the greater problem is to get the right officials, who are incorruptible. In normal times, the laws are fair and equitable. People who are going to administer them fairly, are sometimes hard to find. Hence, the frequent cry of the prophets and the psalmist that God, Himself, should come and judge the world.

MORNING SESSION

Seventeenth Annual Meeting Cantors Assembly of America

Presiding :

HAZZAN MOSES J. SILVERMAN

President Cantors Assembly of America

REGIONAL REPORTS

CHICAGO REGIONAL BRANCH

We have the warm, satisfied feeling in our Region that the year has brought a fullness of achievement and accomplishment-that the activities in our area were exciting as well as enlightening.

Each business portion of our regular monthly meetings revealed greater progress and advancement in the direction of improving the Cantors' security, welfare, and stature.

Our officers worked with dedication and devotion to fulfill the Cantors' needs toward growth and development.

The special programs for each meeting involved lectures, musical performances by colleagues, evaluations of old and new music, "at random" or "off the cuff" panel discussions-all relating to some aspect of the Hazzan and Hazzanut. Each Program was followed by an enthusiastic interchange of points of view, opinions, reactions, and impressions, which lent a vitality and zest to the proceedings.

We of the Chicago Region are singularly fortunate and privileged to have in our area Cantor Moses J. Silverman, the national President of the Cantors Assembly of America. We profit by and benefit from his wealth of deep understanding and rich experience, and his presence at our meetings gives strength, authority, and dignity to our activities.

Then, our Region is blessed with the presence of our Chairman, Todros Greenberg, whose many qualities of intellect and personality make him a forceful leader. As a talented and artistic Hazzan-composer he has few peers. He is both a sensitive and practical man who possesses unlimited energy, drive, and vitality.

The high point of our year was the CHICAGO REGION-CANTORS ASSEMBLY TWO-DAY SEMINAR. Thirty-five Hazzanim from eight Midwest states responded with enthusiasm and satisfaction to two wonderful days packed with uplifting, vital, exciting activities. Cantor Moses J. Silverman and Cantor Saul Meisels outlined the accomplishments and progress made by our national organization. Sessions were absorbing, discussions were stimulating and often heated. The services were inspiring and beautiful. The spirit of good fellowship was everywhere present and enjoyed by all colleagues in attendance.

The culminating banquet was held in tribute to Hazzan Todros Greenberg's 50th year in the Cantorate. 120 dedicated and devoted Hazzanim, friends, and relatives assembled to witness a beautifully touching and moving expression of love and esteem for a

truly great and talented human being. A tape recording was played of **Hazzan Samuel Rosenbaum's** words of praise and respect for our man of honor. Rabbi Miller, son-in-law of Cantor Greenberg, and Ben Aronin were the principal speakers. A musical program consisted of Cantor Greenberg's compositions sung by several of the Hazzanim.

Respectfully submitted,
Hazzan Emanuel Abrams, Secretary

METROPOLITAN REGIONAL BRANCH

It is my pleasure and privilege as the Metropolitan Regional Chairman to offer the following report on the Region's progress.

1. Our region has always had interesting and extremely well attended meetings of over 80% of our membership. Our agenda always includes such important items as placement, pulpit problems, commissions, medical insurance plan, Israel trip and Savings plan, concert appearances of our ensemble members for the Cantors Institute, Social Security, and any other important items as they come to our attention.

2. Our region has shown an interest in the formation of special courses of study on laws of the wedding, Gitten, funerals, unveilings, and special rituals.

3. The Metropolitan Region suggests that a special committee be formed to re-evaluate the re-issuing of commissions to those men who may now be eligible or for those who could be re-examined for possible eligibility in the near future.

4. Constant attendance by our members at the homes, hospitals and Funeral Parlors to aid and assist any of our members who have been stricken by illness or family deaths.

5. In singing with the Cantors Concert Ensemble of N. Y. our members have created a feeling of comradeship and enthusiasm with one another. Also, the study of new music has been pursued under the able and excellent conducting of our well loved maestro Mr. Richard Neumann. We have already appeared in Lynbrook, L.I., Milburn, New Jersey, and White Plains, N. Y. Our next appearance will be at our own Convention Concert on May 27th.

6. As Chairman of the Metropolitan Region I personally wish to thank all the officers and board members of our region for their untiring efforts in behalf of the region. This has brought great understanding and cooperation with our national body. We hope to continue in this vein towards our goal of dedicated service to our calling.

Respectfully submitted,
Hazzan Arnold H. Schraeter

NEW ENGLAND REGIONAL BRANCH

It is a pleasure to submit a report on behalf of the New England Region. Our region once again can report progress in the way of accomplishment and growth. The New England Region has approximately twenty men who are devoted and consecrated to the purpose of our calling.

Outstanding activities this year were lecture series

and seminars held jointly with The Jewish Ministers Cantors Association of New England of which Hazzan Charles Lew is President and member of the Cantors Assembly. These lectures were given by our own learned, capable and talented Hazzan H. Leon Masovetsky and Abraham Shonfeld. A rich program and all day Chazzanic Conference was held at Temple Emanuel, Providence, R. I. on April 14, 1964 under the chairmanship of Hazzan Morton Shanok and Hazzan Jacob Hohenemser, host.

The Vocal Approach by speaker Professor Frederick Jagel, renowned Metropolitan Opera Tenor and Voice Teacher, enlightened all present. Professor Solomon G. Braslavsky, one of the outstanding composers and musical directors in the American sphere, spoke on his latest editions. Gittin and Kiddushin were discussed and led by Hazzan H. Leon Masovetsky. Havah Nashir was conducted by Hazzan Jacob Hohenemser. Dvar Torah was delivered by Rabbi Pesach Kraus, President of the Rhode Island Board of Rabbis. Our host, Dr. Hohenemser, spoke on "Liturgical Discussions of the Nineteenth Century" which is a result of his vast research endeavors.

Our membership as always assists in every way possible the Cantors Institute financially and vocally. Our region does take all important items submitted by the National Organization under consideration and act upon them to the best of their ability and to the mutual interest and benefit of our membership.

Respectfully submitted,
Hazzan Irving Kischel

NEW YORK - CANADA REGIONAL BRANCH

I wish to mention at the outset of my report, that our region has experienced much difficulty to arrange and conduct meetings, due to the fact that some of the members had to travel several hundred miles in order to be present at a meeting of the region. This does not seem to be a very practical arrangement for this region. In order to accommodate those who have to come a great distance, your chairman has endeavored to schedule meetings in different geographic areas, without much success. There has also been a lack of co-operation of our distant colleagues to reply to any correspondence they receive from the secretary of the region.

Despite the above difficulty those of the members who were able to attend meetings as they were scheduled did exchange their ideas and methods of instruction in Bar Mitzvah. Several of the members did bring unpublished musical manuscripts which were exchanged among the colleagues. It was agreed among those present that each member should be able to present a paper on some phase of music at a future meeting. We were also informed that Hazzanim should take a more active part in local, regional and national affairs and "not hide our light under a bushel". We were also asked to put a little more effort into promoting the forthcoming International Conference on Liturgical Music in Israel.

I would like to express my gratitude to those mem-

bers who did co-operate and did attend meetings when they were scheduled, and it is my further wish that there will be a closer tie in the region in the coming year with your new chairman, whoever he may be.

Respectfully submitted,
Hazzan Gerald DeBruin, Chairman

CONNECTICUT REGIONAL BRANCH

The Connecticut region of the Cantors Assembly of America has added another chapter to its proud record. Regional business meetings were held periodically in Hartford, Middletown, Bridgeport and Meriden to discuss an act on the important local issue and the business matters through the minutes received from the national office. This year, concerts have been presented in Hartford, Bridgeport, Waterbury, and Norwalk. Additional concerts are being planned for performances in Middletown, again in Norwalk, New London and Meriden. Despite the fact that there have been several changes in the cantorial positions in our region, nevertheless the Connecticut region continues to be most active and contributes greatly, locally and nationally.

Because of our close contact, we have the full co-operation and involvement on the part of many other cantors in our region. We look forward in the future to their joining as members of the Cantors Assembly. In addition to the formal concerts, more than 50 special musical programs, concerts and services have been presented in Connecticut in observance of the Twentieth Annual Jewish Music Festival.

Respectfully submitted,
Hazzan David J. Leon, Chairman

WEST COAST REGIONAL BRANCH

The year 1963-64 has been one of great progress on the West Coast. Our season began with a most inspiring All Day Conference with our Executive Vice President, Samuel Rosenbaum. Our men learned at first hand of all the efforts that were being made to raise the position of the Cantor to one of dignity and respect.

Many of our men have been attending a fine Cantors Collegium given at the University of Judaism, where many aspects of the Liturgy and its effect upon the Cantor have been presented. In addition, we have been studying newly published synagogue music. We hope to expand these study courses so that our men can be further stimulated to greater creative activity.

We have just concluded our largest concert which involved all of our Conservative Cantors, Adult Choirs and Junior Choirs in a Memorial Program to honor the late Max Helfman. The proceeds of this concert are to be used in establishing a Jewish Music Library at the University of Judaism and also to help support the Cantors Institute.

Many new members have joined our ranks this year. With the addition of their intelligence, organizational know-how, and dedication, I feel confident that the West Coast Region will continue to make great

strides in elevating the position of the American Cantor.

Respectfully submitted,
Hazzan Leon G. Bennett, Chairman

SOUTHERN REGIONAL BRANCH

The members of the Southern Region are truly spread apart far and wide across the Southland; however, through communication we are proud to report some of the activities of our Region, individually, which are noteworthy to our members at large and which in themselves promote a better understanding and appreciation of our sacred calling to the **general** public.

Hazzan Aaron Mann of Mobile, Alabama trains and conducts adult and children's choirs and at Purim **time**, performed for his community a Purim Operetta.

Hazzan Bernard Glusman of Nashville, Tennessee was honored by his congregation for 18 **years of service** with a trip for him and his wife **to Israel**. In addition to Hazzan Glusman's work in his community with his mixed choir, he has inaugurated a singing Bat Mitzvah group which has this year been enhancing the Friday evening worship.

In Charlotte, N. C. we have just **completed our** Second Jewish Music Festival of the Carolinas. This program which I had the pleasure of directing met with huge communal success and featured three university choral groups and a combined choir of Jewish singers from the Carolinas. In Charlotte, we have made a special effort to bring to the **general** public the best of our rich musical traditions **and have** featured this year lectures and adult education program concerts for this purpose.

We hope to continue our communication within our Region and look **forward to a greater response from** other communities in reports on their activities and especially the exchanging of interesting and **new** material and ideas.

Respectfully submitted,
Hazzan Robert Shapiro

SOUTHWEST REGIONAL BRANCH

A meeting took place of the Southwest Region on Sunday, March 15th at Houston, Texas, between the three Conservative Cantors of the Region ; Cantors Barkan, Sanders and Wagner.

During this meeting, mutual problems were discussed including music of the synagogue used at the respective synagogues and some music was exchanged.

It was recommended that because of the few Cantors (3) of the Region and the distances involved, that the Region be merged into one of the neighboring regions so as to give it more strength in numbers.

Hazzan Wagner will continue to be the chairman of the Region.

Respectfully submitted,
Hazzan George Wagner

TRI-STATE REGIONAL BRANCH

As co-chairman of the Tri-State Region I received notification on July 23, 1963 from our chairman, Hazzan Abraham Denberg that he has accepted a position in Baltimore, Md. "This," he informed me, made me "rosh of the region."

Hazzan Denberg had served the Tri-State Region for the past few years in a most exemplary fashion; bringing a sense of fraternity and cultural and professional achievement to all the members of the region. For his dedicated efforts and notable accomplishments the members of this region are truly grateful.

The leadership of this past year, Hazzan Louis Klein and myself, have been guided by this high level of programming and by the spirit of fellowship of the past in formulating the programs of this past season.

The distances between the communities that comprise our region remain, as in the past, a serious barrier to effective programming. This problem was most apparent at our first meeting of the season held in Detroit, Michigan. A very fine conference and workshop-concert planned for February, entitled A JEWISH WEDDING WORKSHOP AND CONCERT had to be postponed due to lack of attendance.

More than a dozen colleagues were to take part in several concert-services of the Jewish wedding ceremony representing the works of more than a score of composers. Papers and discussions on the Role of the Hazzan in the Wedding Service: Past and Present, as well as the Music of the Jewish Wedding Service, likewise had to be postponed. Those present received a two-page bibliography of Jewish wedding music including processions, recessions, brides' songs, Mi Adir, Sheva Brachot, benedictions and incidental wedding music. It is hoped that this workshop will be offered again in the future.

A second meeting was recently held in Toledo, Ohio, with Hazzan Julius Ulman as host. At this meeting a very fine program of generally unknown and/or unpublished recitatives and folk and art songs were presented by colleagues, Hazzanim Louis Klein, Saul Meisels, Jacob Sonenklar, and a guest and member of the Detroit Cantors Association, Hazzan Harold Orbach. Copies of the Music presented were later mailed to all those who attended the meeting.

Our region also participated in a combined Chicago and Tri-State two-day conference in Chicago. While only three of our members were able to attend, (Hazzanim Reuven Frankel, Isaac Goodfriend, Saul Meisels) a full and glowing report of this excellently planned and executed conference was sent to all members of our region. (See Chicago report.)

In addition to the fine programming, planned and realized, many important areas pertaining to our profession were thoroughly discussed. Our region is extremely fortunate in having as one of its members our national vice-president, Hazzan Saul Meisels. His guidance and direction continue to stimulate and enlighten us all both in the *ruchniut* and *gashmiut* of our sacred calling. The region, once again, has expressed its full confidence in the solidarity with our national executive leadership.

Elected to office for the coming year were Hazzan

Reuven Frankel chairman; Hazzan Louis Klein, secretary-treasurer. It is hoped that this coming year will be one of fruitful activity and deliberation for our region, benefitting our members, our organization and the Jewish communities which we serve.

Respectfully submitted,

Hazzan Reuven Frankel, Co-Chairman

REPORT OF THE NOMINATIONS COMMITTEE

Hazzan W. Belskin Ginsberg, Chairman

The Nominations Committee presented the following slate of officers for the year 1964-65, which was unanimously elected by acclamation.

Saul Meisels	President
Arthur Koret	Vice President*
Morris Levinson	Vice President*
Samuel Rosenbaum	Executive Vice President
Solomon Mendelson	Secretary
David J. Leon	Treasurer

In addition to the slate presented by the Nominations Committee for membership on the Executive Council there were also several nominations from the floor.

The following were elected to the Executive Council;

For 3 year terms :

Irving Feller
Paul Grob
Jacob Hohenemser
Abraham Marton
Morton Shanok

Members of the Nominations Committee :

William Belskin Ginsberg, *Chairman*

Morton Shames Isaac Wall Harry Weinberg

(*Without automatic succession and of equal stature.)

TUESDAY, MAY 26TH, 1964 AFTERNOON SESSION WORKSHOP IN LITURGY

Chairman:

HAZZAN WILLIAM S. HORN
Temple Israel, Scranton, Pa.

"THE LITURGY OF THE HIGH HOLY DAYS"

DR. MAX ARZT

Vice Chancellor

*Jewish Theological Seminary
of America*

Hazzan William Horn:

My dear Colleagues, Friends, Ladies and Gentlemen :

It is my pleasant task this afternoon to introduce our guest speaker.

I have known Dr. Arzt for many years. Our acquaintance which turned into a long and lasting friendship dates back to the time when we shared the same pulpit in Temple Israel, Scranton, Pennsylvania for approximately sixteen years.

It was then a new congregation, working together we soon saw our congregation and our families grow.

He was not only my Rabbi, he was also my teacher and above all he was and still is my dear friend.

He was graduated with the degree of Bachelor of Science from the College of the City of New York, he received his Masters Degree from Columbia University. He is a graduate of the Jewish Theological Seminary where he also obtained the degree of Doctor of Hebrew Literature and was awarded the Honorary Degree of Doctor of Divinity.

He is the Vice Chancellor of the Jewish Theological Seminary and Professor of Practical Theology in the Rabbinical School of the Seminary.

Friends, I could mention many more of his achievements but time will not permit me to enumerate them all.

I must however mention that he is a lover of *Hazzanut*, a great humanitarian, a good all around person with a terrific sense of humor.

It is with a great deal of personal pride and pleasure that I present to you my teacher, my friends, and former Rabbi who will speak to us on his recently published book about the liturgy of the High Holy days "Justice and Mercy".

Dr. Max Arzt.

Professor Louis Ginzberg of blessed memory, pointed out that the liturgical instructions given in the *Mishnah* and *Tosefta* are mainly directly at the *Sheliah Tzibbur*. Thus in *Mishnah Rosh Hashanah 3:5* where we are told that "He recites *Abot*, *Gevurot* and *Kedusha t Hashem* etc., "He refers to the Reader of the Service. The reason for the central importance of the *Sheliah Tzibbur* lies in the fact that prayerbook texts were not available until the middle of the eighth century C.E., and the authenticity of the service therefore depended on the knowledge of the *Sheliah Tzibbur* who was the deputy of the congregation assembled for worship. His reading of the required liturgy and his repetition of the *Amidah* was for the purpose of enabling those not familiar with the service "to fulfill their obligation" by the recitation of "Amen" after each blessing.

The *Sheliah Tzibbur* was supremely conscious at all times of his awesome responsibility but he was especially stricken with trepidation and with a sense of unworthiness, on *Rosh Hashanah* and on *Yom Kippur*. The complexity of the order of service on these days and especially the sets of verses required for the *Malkhuyot*, *Zikhronot* and *Shofarot* in the *Rosh Hashanah* service made it necessary for the Rabbis to avow that on the *Yamim Noraim* the *Sheliah Tzibbur's* rendition of the *Amidah* serves to fulfill the obligation of reciting the prayers not only for the untutored masses, but also for the scholars, since they too could not be expected to know by heart the intricate order of the *Tefillah*.

The highly moving *Hinneni He-uni* prelude to the *Musaf* is associated with the heightened awareness of the *Sheliah Tzibbur's* responsibility. Such a prelude is more fitting for the *Amidah* of the *Musaf* since that *Amidah* has nine blessings instead of the seven recited on other holidays and on Sabbaths, and since these nine blessings are accompanied by the three sets of verses, each set comprising three from the Torah, three from the *Hagiographa*, three from the *Prophets* and

a tenth verse from the Torah. Besides, such a prelude could not be attached to the *Amidah* of the *Shaharit* inasmuch as that *Amidah* is subject to the rule that one must proceed from *Goal Yisrael* directly to the *Amidah*. The Reader's recitation of *Goal Yisrael* in an undertone, aims to avoid the necessity of an Amen response at that point so that the congregation may abide by this rule.

The insistence on having the *Sheliah Tzibbur* read a prescribed liturgy justifies the characterization of Judaism as a liturgical religion. The Greek word *litourgous* means literally: "Worship of the people." Ours is a liturgy for and by the people rather than one of devotional improvisation by a clergyman. The *Sheliah Tzibbur* is a messenger of the congregation in the unique sense that he, unlike other *shelihim*, can carry out the congregation's "mission" only in their presence.

Now it is not exactly true that Jewish worship is in deep freeze because of insistence on a fixed liturgy. The interpolation of *piyyutim* into the very body of the liturgy and even into the *Amidah*, originated in Palestine where the authorities encouraged the creation and the introduction of such liturgical additions to the classical prayers. It is interesting to note that the principle of "Unity in Diversity" is magnificently illustrated by the fact that though there are over fifty different liturgical rites in Judaism, all of them have substantially the same structure and wording for the required prayers. At the same time, they manifest a rich variety of *piyyutim*. Professor Israel Davidson listed over 34,000 *piyyutim* composed by over 3000 poets! It is needed amazing that without any formal ecumenical councils, the Jewish communities throughout the world could maintain a consensus on the elements of the liturgy which called for standardization and on those which being permissive, warranted spontaneity and creativity.

Thus far I have explained the first reason that warrants our characterization of Judaism as "a liturgical religion." The second reason is one of deeper import. Judaism cannot be defined in a capsule or catechismic formulation. The Bible and Talmud contain so many different and differing opinions that one could almost prove anything from quotations carefully selected from either branch of Judaism's authoritative literature. The formulations of Jewish dogma by Maimonides and other medieval philosophers never achieved an official endorsement, and the thirteen *Ani Maamin* creedal affirmations are never read as official elements of worship in the Synagogue. Yet it would be wrong to say that Judaism is a religion without dogmas. We would then be guilty, Schechter remarked, of asserting that Judaism's only dogma is the dogma that it has no dogmas! Of course there are concepts and beliefs which are dominant and permanent in Judaism, even though they have never been formulated into "propositions." "One need not carry his backbone in front of him, but one must have a backbone" said Solomon Schechter in answer to those who asserted that Judaism had no dogmas.

The "dogmas" of Judaism are deeply embedded in the prayerbook for in the prayerbook the Jew gave expression to his dominant desires, his hopes and his ulti-

mate aspirations. In this special and additional sense Judaism is a "liturgical religion." The Siddur reflects a love of life in the "here and now" rather than a postponement of all our hopes to the hereafter. At the same time, it reflects belief in the precious worth of the individual by its reference to God as the Author of our life on earth and as the Guarantor of our life in the hereafter. The Prayer Book speaks of the Kingship of God as a present reality in the life of the people of Israel and frequently expresses the hope for the extension of His kingship among all mankind. This is quite different from the notion of the "Kingdom of God" which the early Christians believed would be established in heaven. That otherworldly notion may have found its confirmation if not its origin, in the Rabbinic phrase *malkhut shamayim* which, if one overlooks the fact that *shamayim* is a metonym for God, could be rendered: "Kingdom of Heaven." When we recite the *Shema*, we accept now and here the Kingship of God and indeed the Mishnah designates the act of reciting the *Shema* as *Kabalat Ol Malkhut Shamayim* - the willing acceptance of the obligation of living under the "government" of God. That "government" calls for life under the regime and regimen of the *mitzvot*. Hence the Prayer Book is replete with a joyful acceptance of the *mitzvot* which includes ritual deeds as well as deeds of righteousness. In expressing hope for the Messianic days the prayers do not envision a heavenly adventure but rather a rebuilding of *Eretz Israel* as a spiritual center to which all peoples will look for Torah guidance in the moral dilemmas confronted by the individual and by society. Nor does the Prayer Book reflect belief in "original" sin. It rather mirrors belief in "original forgiveness" in that it affirms that when on Rosh Hashanah, Adam sinned, he was forgiven (by the way, this makes Rosh Hashanah "the birthday of mankind" rather than the birthday of the world) and was thus assured that when on future New Years Days his descendants appear before God for judgment, they, too, would be offered forgiveness. For an elaboration of this idea I refer you to comment on the Rosh Hashanah *Kiddush* in my book, *Justice and Mercy*.

I would like to call your attention to the following questions with which I deal in my above mentioned commentary on the High Holyday liturgy:

1. How our liturgy blends the universal emphasis with the particularity of Israel's history and hopes? (p. 13)
2. Why the *Barukh Shem* is recited in an undertone all during the year except on Yom Kippur. (p. 71)
3. Why the Ten Commandments are no longer recited as part of the daily liturgy. (p. 67-68)
4. What is the "idea of the holy" in Judaism? (p. 104)
5. Why the Palestinian poet Kalir composed *Kerovot* only for one day of Rosh Hashanah.
6. Why the recital of *sheheheyanu* on the second night of Rosh Hashanah posed a *halakhic* dilemma. (ibid.)
7. How *Kol Nidre* survived the halakhic objections leveled against it? (p. 203-205)
8. Why *Shema Yisrael* is recited only once in the

congregational affirmations at the end of the Neilah service. (p. 285)

9. Why the popular association of the sounding of the shofar with the Year of Jubilee is not correct. (p. 273)
10. Why are the Thirteen Attributes of God so frequently invoked in the *Selichot* sections of the liturgy? (p. 126)

(Pages refer to *JUSTICE AND MERCY*:

Commentary on the Liturgy of the New Year and the Day of Atonement (Holt, Rinehart and Winston, Inc., New York) 1963)

WORKSHOP IN MUSIC

Chairman:

HAZZAN AARON I. EDGAR

Beth E I Synagogue

Omaha, Nebraska

"UNDERSTANDING THE MODES"

HAZZAN MAX WOHLBERG

Malverne Jewish Center

Malverne, New York

Idelsohn in his *Thesaurus of Hebrew-Oriental Melodies*, Abraham Friedman in *Der Synagogale Gesang* and Baruch Cohon in *The Structure of the Synagogue Prayer-Chant* (an article in the 1950 Spring issue of the Journal of the American Musicological Society) have made the first attempts at a classification of the motifs in the Synagogue Modes. In this paper, limited to the minor modes, I wish to deepen and expand this effort and point to inherent inner relations, as well as to the influences of cantillation in evidence.

Of the 24 accompanying musical examples, reflecting in the main, the East European *Nusah*, the first is the benediction of the Torah. Nos. 2, 3 and 4 are from the weekday liturgy. No. 3 is used by Hassidim of Ger and others for the weekday *Amidah*. (I have omitted here the accepted mode of the weekday *Amidah* because its construction requires special consideration.) No. 4 is intended for *Tisha B'av*. Nos. 5, 6, 7 and 8 belong to the Sabbath Liturgy, the last is for the Mincha Service. Nos. 9, 10, 11 and 12 are for the Festivals. No. 13 is the benediction for *the Hallelil*. Nos. 14, 15, 16, 17 and 18 are High Holiday melodies. No. 19 is utilized in *Selichot*. Nos. 20 and 21 are examples of the minor *Lern Steiger* - study mode. No. 22, while essentially of the *Selicha* mode, is characteristic for passages from the *Kabbalah*. Nos. 23 and 24 represent the Ukrainian-Dorian or Gypsy scale. This scale was traditionally also applied to parts of *Av Horachamim*, *Kevakoras*, *Moh Oshiv* and *Adonoy Moloch*.

Careful analysis of this material will reveal a number of motifs or melodic patterns which appear with some degree of frequency. While at times a minute part of the pattern may be absent, other notes may intervene or some slight alteration may occur, the general, essential outline will remain clear and conspicuous.

The constituent elements of example I are obviously the Cantillatino tropes for the Haftarah ; I - *Pashto*,

11 - *Zakef Katon*, III - *-Mercho Tipcho* and IV - *Sof Haparshah*.

Motif I consisting of steps 1-S-4 (often appearing in its abbreviated form S-4) is an integral part of the *Selicha* mode frequently appearing in an extended form : 6-5, S-4, 4-3. Note this characteristic **downward** trend. Motif I will be found in examples 4, 13, 16, 17, 18, 19 and 22.

Motif II, having a general outline of steps 4-1-3; often applied to the words *Boruch Ato Adonoy*, occur in examples 2, 3, 4, 8, 12, 14, 16 and 22.

Motif III representing steps 3-1-3-4, is a staple ingredient of the recitative repertoire and may be observed in examples 22 and (in somewhat altered form) 8, 16, 18, and 20.

Motif IV, being a concluding motif S-3-4-1 (two versions are given here), is widely used. It will be heard in the weekday *Ashrei* and in the *Shoshein Ad* for Sabbath. Its notes, I observed, are also used as rest notes on the last syllables of four-part verses. See *Eil Odon*, example 7. *Kol Mekadeish* and by some *Ein Kerk'cho*, is chanted with the identical formula. See examples 2, 4, 7, 8, 10, 14, 15, 16, 20 and 21.

In some of these modes the notes of the tonic chord, 1-3-S-8-10 are emphasized and the melody revolves around them. This characteristic V is noticeable in examples 3, 5, 9, 10, 11, 13, 16, 18, 19 and 20.

A motif reminiscent of the *Munach Katon* for the Torah reading, VI, may be discerned in examples 7, 8 and 16.

Showing clear affinity with the *Zarka* for the Sabbath and R'vi'i for High Holidays, Motif VII may be

observed (with some alterations) in examples 8, 11, 14, and 16. With some of its inner notes removed it appears as the Festival ending motif (example 12).

Runs, mostly downward, encompassing a span of five, seven or even eight notes are not uncommon. See examples 9, 11, 12, 13, 14.

Both the *Mogen Ovos* mode (example 5) and the *Yishtabach* (example 6) may, (example 9 - must) end on the fifth step of the scale; however, while the former modulates to its relative major (*Vay'vorech*) the latter will modulate to the fourth step, then return.

The evening mode for the Festivals vacillates between minor and a major third. Example 9 is minor. In example 10 the major third is introduced. In example 11 the minor second (Eb) creates an *Ahavoh Rabbah* flavor.

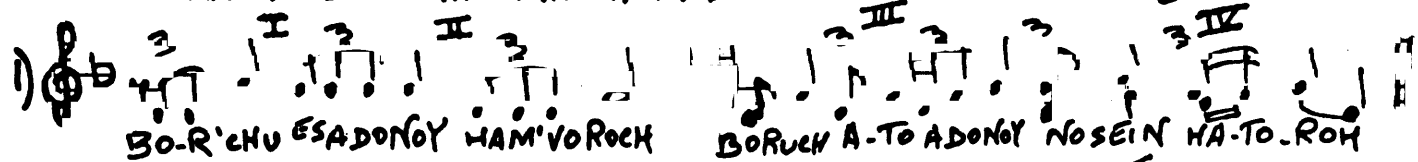
The interval S-2 (at times 4-2) having a penultimate quality, is often employed in the *Mogen Ovos* mode and may be observed VIII in examples 8, 12, 13, 15 and 16.

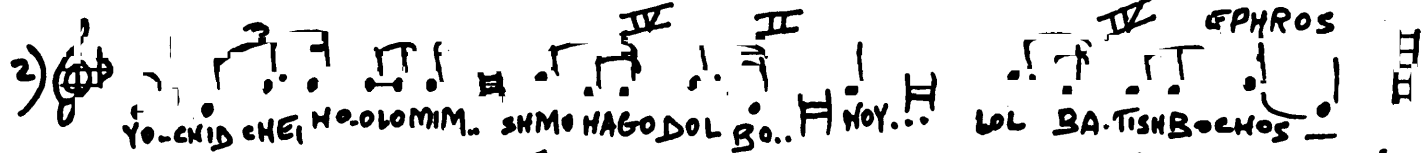
Examples 17, 18 and 19 are in the *Selicha* mode. Related to these are examples 3, 16 and 2. In this mode (as well as in 12 and 13) the reciting note is on the third. An occasional switch to the intervals of the Ukrainian-Dorian takes place (see examples 3 and 19).

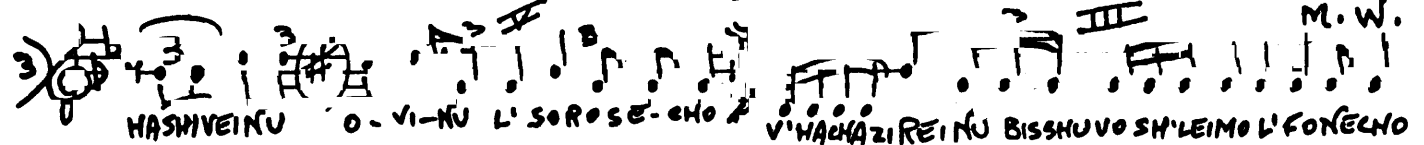
It seems to me that only by thorough scrutiny and thoughtful analysis of our modes and *Missinai* tunes, followed by exhaustive comparisons with the music of our neighbors, can we arrive at a genuine knowledge and intelligent appreciation of what we call Jewish Music.

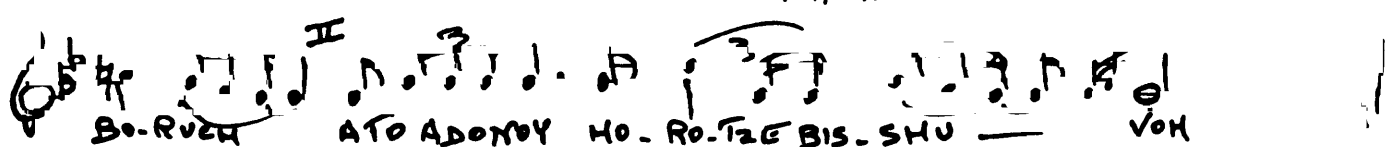
AN ANALYSIS OF THE MINOR MODES

MAX WOHLBERG

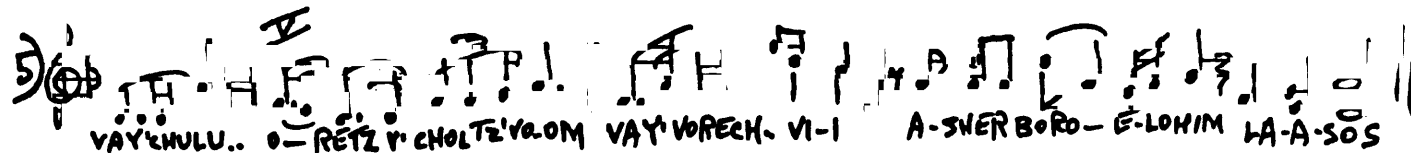
1) 
BO-R'CHU ESADON'Y HAM'VO ROCH BORUCH A-TO ADON'Y NO SEIN HA-TO-ROH

2) 
YO-CHID CHEI HO-LOMIM. SHMO HAGO DOL BO.. H NOY... LOL BA-TISH BOCHOS

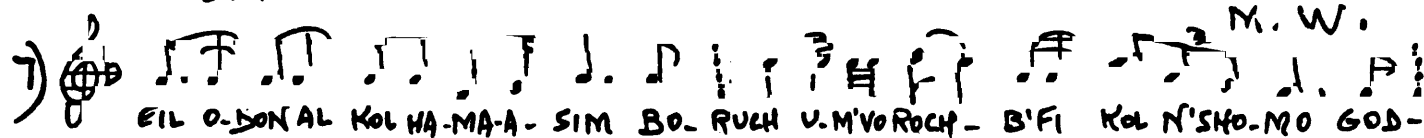
3) 
HASHIVEINU O-VI-KU L'SOR SE-CHO V'HACHAZIREINU BISSHUVO SH'LEIMO L'FONECHO M.W.

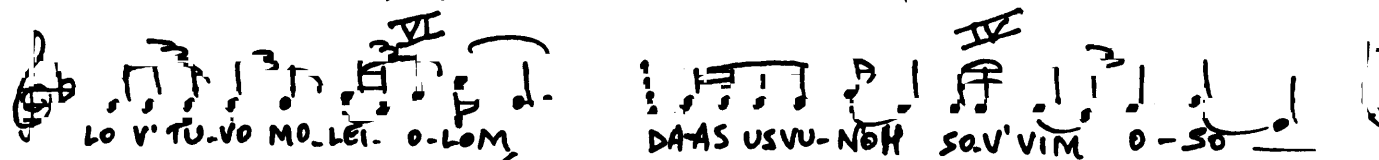

BO-RUCH ATO ADON'Y HO-RO-TZE BIS-SHU VOH

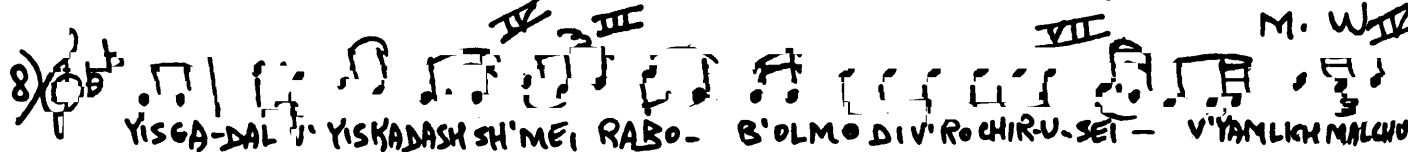
4) 
EIL CHAI V'HA.. RUCH ATO A-DO'NOY HAMAA- RIV A-RO-VIM AFTER BAER

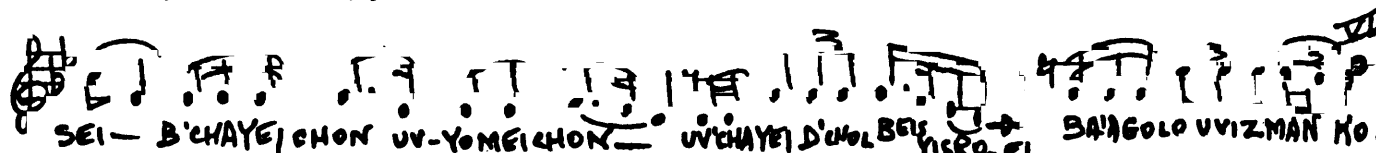
5) 
VAY'CHULU.. O-RETZ V'CHOLTZ'VA-OM VAY'VO RECH. VI-I A-SHER BORO-E-LOHIM LA-A-SOS

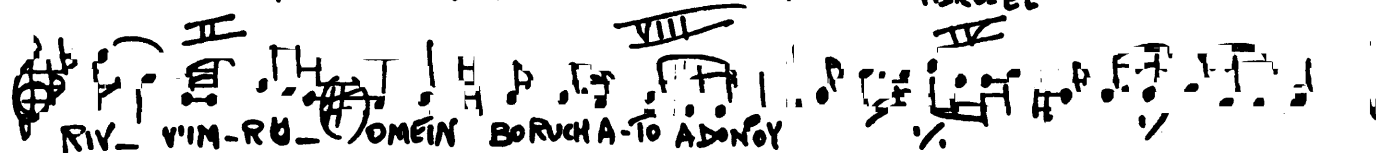
6) 
YISH'ABACH SHIMCHO LOAD MALKEINU KI L'CHO NO-EH A.B. BIRNBAUM

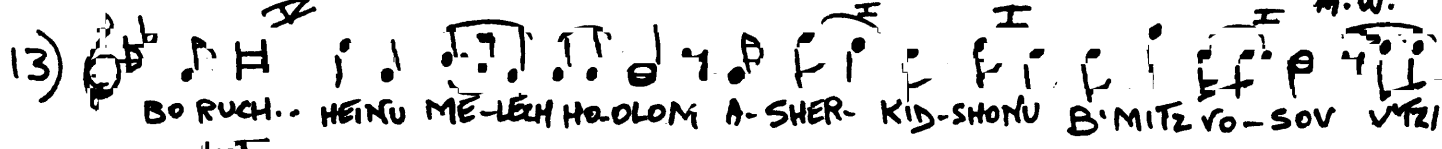
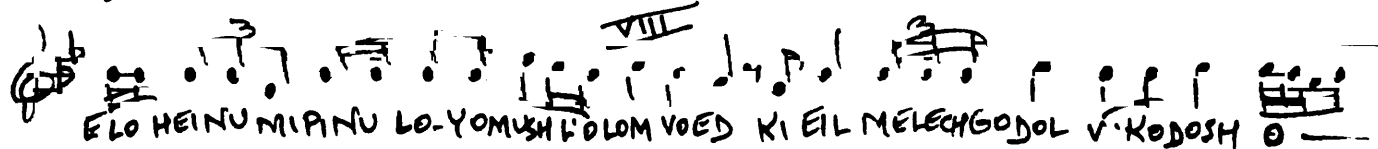
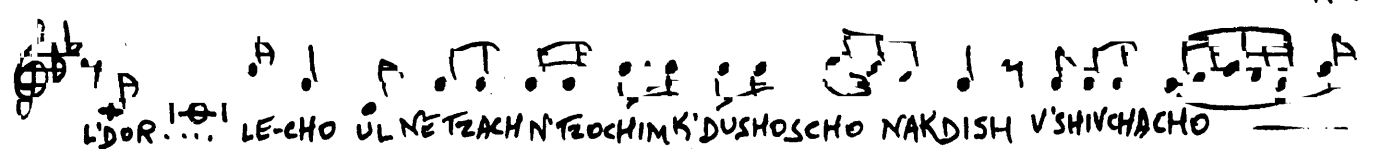
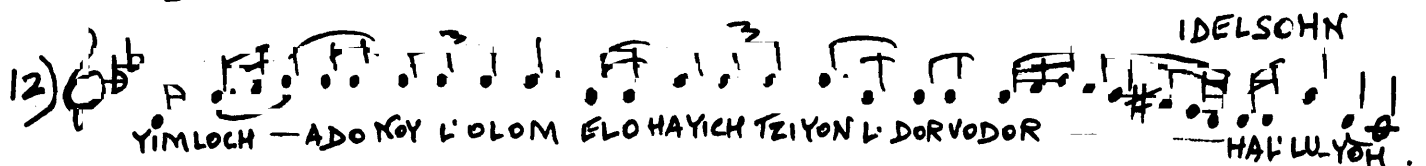
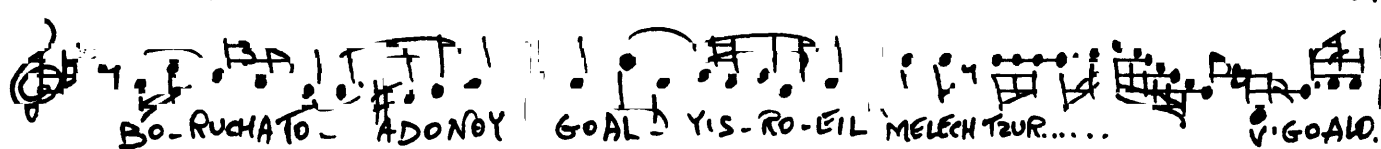
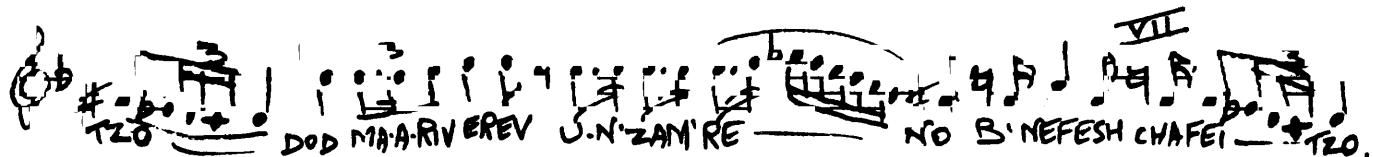
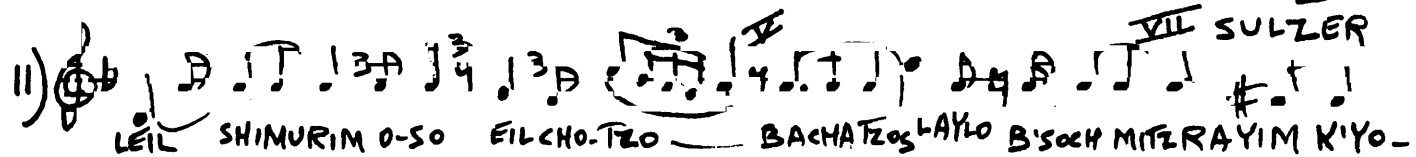
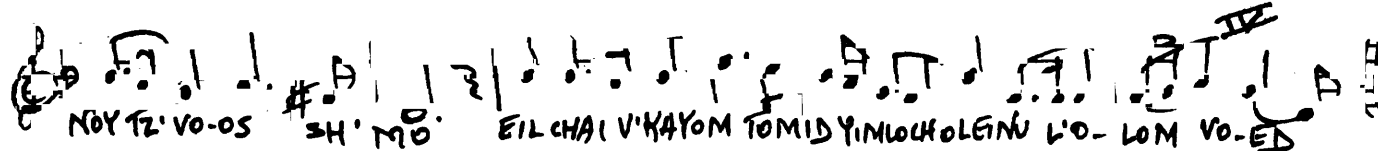
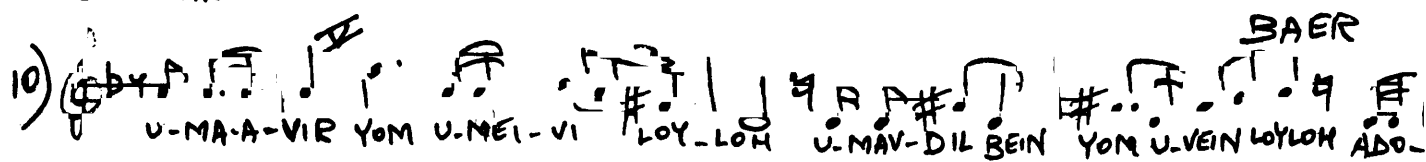
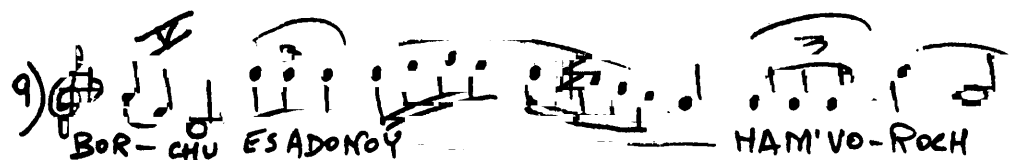
7) 
EIL O-DONAL KOL HA-MA-A-SIM BO-RUCH U-M'VO ROCH- B'FI KOL N'SHO-MO GOD- M.W.

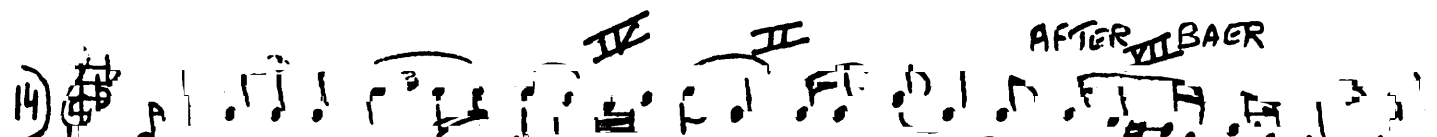
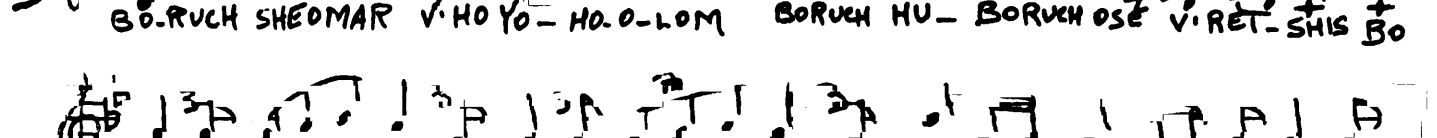
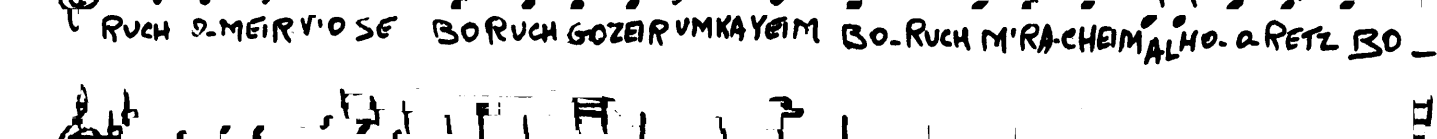

LO V'TU-VO MO-LET. O-LOM DAAS USVU-NOH SOV'VIM O-SO

8) 
YISGA-DAL YISKADASH SH'MEI RABO- B'OLMO DIV'ROCHIRU-SEI - V'YANLIKHMALCHO- M.W.


SEI- B'CHAYEICHON UV-YOMEICHON- V'CHAYEID'CHOL BEI YSRO-EL BANGOLO UVIZMAN HO.


RIV- V'IM-RU- OMEIN BORUCH A-TO ADON'Y



14)  AFTER VII BAER
 BO-RUCH SHEDMAR V'HO YO-HO-O-LOM BORUCH HU-BORUCH OSE V'RET-SHIS BO

 RUCH D-MEIR V'O SE BORUCH GOZEIR V'MKAYEIM BO-RUCH M'RA-CHAIM AL HO-A RETZ BO-

 RUCH M'RA-CHAIM AL HAB-RI-YOS

15)  IDELSOHN
 L' DOR VODOR NAGID GOD-LE-CHO V'SHIVCHACHO E-LOHEINU MI-PINU LO YO-

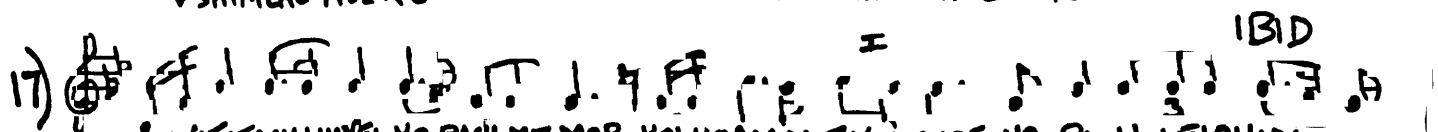
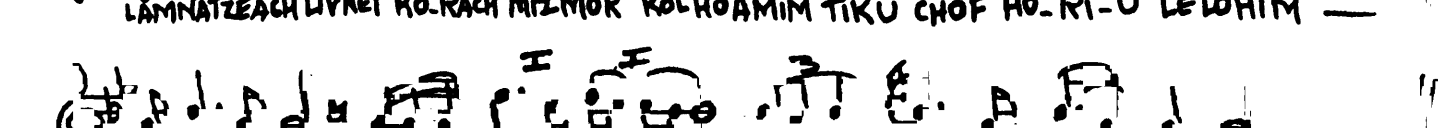
 MUSH L'O-LOM VOED KIEIL MELECH GODOL V'KODOSH O TO
 16)  IBID
 U- V'CHEIN TEIN PACHDCHO ADONAY ELOHEINU AL KOL MA-A-SE-CHO VEIMOSCHO

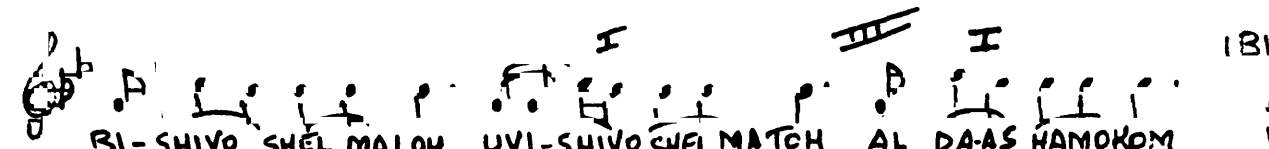
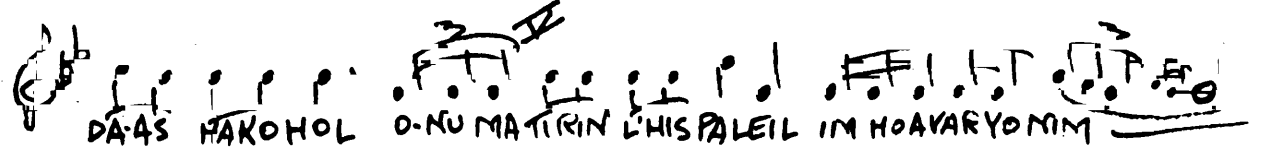
 AL KOL MAH-SHEBORO-SO V'YHUV CHO KOL HAMA-SIM V'YISHTACHAVU L'FONE-

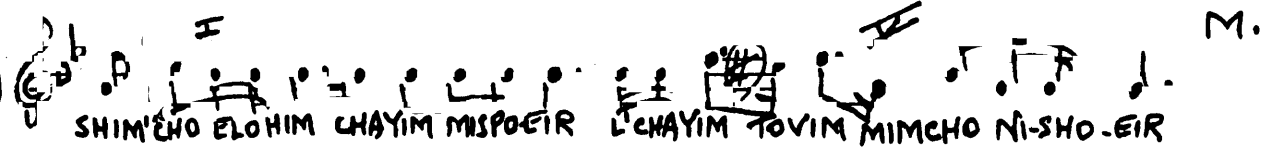

 CHO KOL HABRUIM V'YEIO-SU CHULOM AGUDON ECHOS-LAA-SOS R'TZON CHO B'LEI-

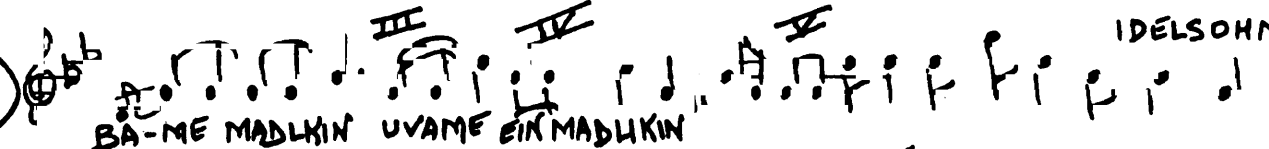
 VOY-SHO-LEIM SHENASHOLTON L'FONE-CHO OZ B'YODCHO UGVU-RO BI-MINE-CHO

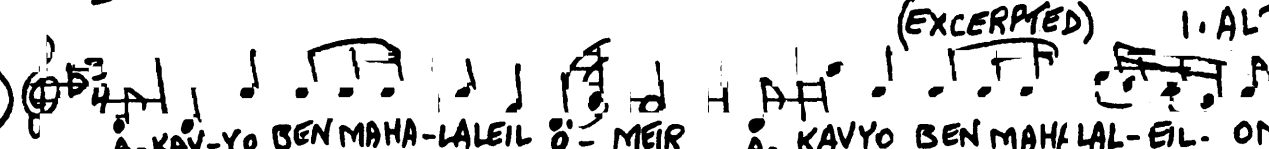
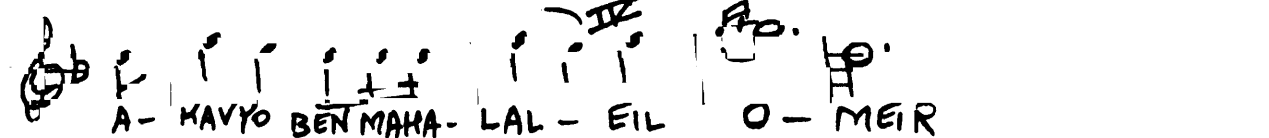
 V'SHIMCHO NO-RO AL KOL MAH SHEBO-RO-SO

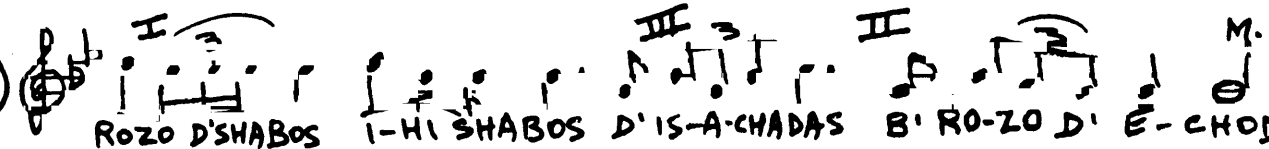
17)  IBID
 LAMNATZEACH UYKEI HO-RACH MIZMOR KOL HOAMIM TIKU CHOF HO-RI-U LELOHIM-

 B' KOL ZIMRON KIADONAY ELYON NO-RO MELECH GODOL AL KOL HO-O-RETZ

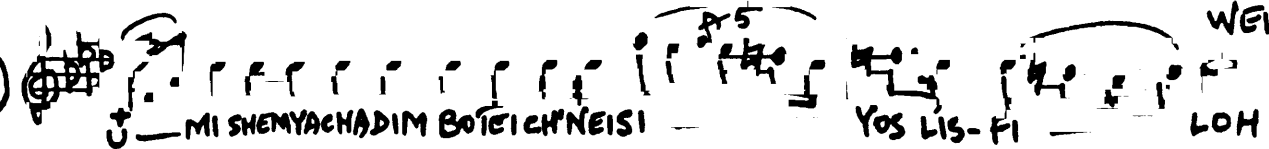

18)  BI-SHIVO SHE' MALOH UVI-SHIVO SHE' MATCH AL DA-AS HAMOKOM V'AL
 DA-AS HAKOHOL O-NU MATIRIN L'HISPALEIL IM HOAVARYONIM

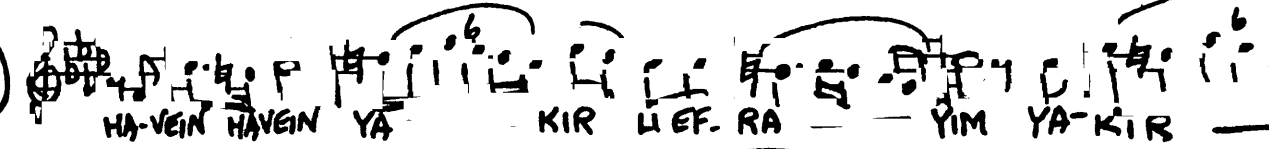
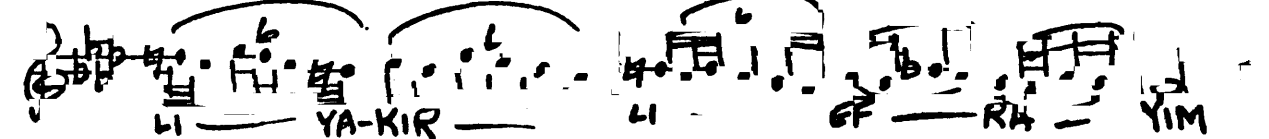
19)  SHIM'CHO ELOHIM CHAYIM MISPOEIR L'CHAYIM TOVIM MIMCHO NISHO-EIR
 KOR CHAYIM IMCHO-MISBO-EIR HA-BITO VAA-NEINU V'EI-NEINUHOEIR-

20)  BA-ME MADUKIN UVAME EIN MADUKIN
 IDELSOHN

21)  A-KAV-YO BEN MAHA-LALEIL O-MEIR A. KAVYO BEN MAHALAL-EIL OMEIR
 (EXCERPTED) I. ALTER
 A-KAVYO BEN MAHA-LAL-EIL O-MEIR

22)  ROZO D'SHABOS I-HI SHABOS D'IS-A-CHADAS B'RO-ZO D' E-CHOD
 M.W.

23)  MI SHENYACHADIM BOTEI CH'NEISI YOS LIS-FI LOH
 WEISSER
 BOTEI BOTEI CH'NESI YOS BO-TEI CH'NE-SI YOS LIS-FI LOH

24)  HA-VEIN HAVEN YA KIR L'EF. RA YIM YA-KIR
 H. SEMIATIN
 LI YA-KIR LI EF RA YIM

many of you unsuccessfully for a long time. **I am** glad also to make this available to you.

It is now my privilege to sing these two compositions for you.

CANTORIAL ANTHOLOGY — GERSHON EPHROS

Volume I — Rash Hashonah

Kaddish (Musaf) , Lewandowski (trad. arr.)

Ki K'shimcho, Lewandowski

V'seerav, Sulzer

Volume II — Yom Kippur

S'lach No. 3, Lewandowski

Han'shomo Loch, G. Ephros (trad. arr.)

Sh'losh Esre Midos, G. Ephros (trad. arr.)

S'lach No Ashomos No. 3, Samuel Weisser

Omnom Ken No. 1, Nezwisky

Omnom Ken No. 3, Jacob Schwartz (trad.)

Ki Hine Kachomer No. 2, G. Ephros (arr.)

Ki Hine Kachomer No. 3, Leib Glantz

Kaper Chatoenu No. 1, Emanuel Kirschner

Sh'ma Koleinu, G. Ephros (arr.)

Al Tashlichenu, G. Ephros

Ono Tovo No. 4, S. Weintraub

Oshamnu Mikol Om, David Roitman

Hazdonos, G. Ephros (arr.)

Ma Nomar, Abraham Sherman

Ezro Hasofer No. 1, Jacob Rapoport

Rachamono D'one No. 1, Leo Law (may be done as solo version using choral part as accompaniment)

Rachamono D'One No. 2

Hamelech, G. Ephros (arr)

Boruch (Ovos) , G. Ephros (arr.)

Apid Naser, S. Sulzer (arr.)

Uv'chen & L'el Oreh Din, G. Ephros (trad.)

Shivisi No. 3, Nisse Blumenthal (arr. Ephros)

Adonay Ma Adam, Jacob Weinberg (may be concluded with 'Le-ish Shalom')

Ad Ana Adonai, M. Milner

El Mole Rachamim, G. Ephros

Hin'ni Heoni Mimaas, G. Ephros

V'chach Hoyo Omer No. 3, Shalom Greenspan

Tikanto Kol Ele, Bezalel Shulsinger

Umishechorav Bes Mikdoshenu, Bezalel Shulsinger

Volume III — Sholosh Regolinr

Mah Tovu No. 1, Zavel Zilberts

Ahavas Olom 3, Moshe Rudinow - harmonized by Joseph Achron

Hashkiveinu No. 3, Yeruchom Blindman

Hashkiveinu No. 4, Eduard Birnbaum

Eloheinu - retzei vimnuchoseinu, from Nezwisky - harmonized by J. Achron

Kiddush, G. Ephros (trad. arr.)

Boruch No. 2 (S'firah), Abraham Berkowitz

Ribono Shel Olom, Berele Chagy

R'rach Dodi, G. Ephros (trad. arr.)

Ono Adonoi, Solomon Rozumni

Umipnei Chatoenu, Salomon Weintraub

Ovinu Malkenu, David Moshe Steinberg

Melech Rachamon, Joshua Weisser

V'seerav, Simon Zemachson

Shivisi No. 1, Salomon Arcis

Boruch (Ovos) , Paul Dessau (trad. arr.)

Z'chor Ov No. 2, Samuel Luskin

Volume IV — Shabbat

Ma Tovu, K. Salomon

Moshe V'Aharon No. 2, Zemachson

Kol Adonoy, Zemachson

Ono Bechoach, Nezwisky

Adonoy Moloch No. 2, Katchko

Y'hi Sholom B'chelech, G. Ephros

Borchu No. 2, Leo Kopf (arr.)

Ahavas Olom, from Schoenwald Coll.

Lemaan Yirbu, Salomo Rosowsky - arr. by Yasser

Hashkivenu No. 3, Don Aronowicz

Veshomru No. 8, Max Grauman

Veshomru No. 10, Joseph Rosenblatt

Vaychulu & Boruch, Max Grauman

Eloheinu-retzei vimnuchoseinu, Leon Cortilli

Kiddush No. 1, G. Ephros

Kiddush No. 2, Gerson Margolies

Boruch (S'firah) , Samuel Alman

U v'makhalos, Herman Semiatin

Mimkomcho No. 3, G. Ephros (arr.)

L'Dor Vodor, Abraham Shapiro

Birchat Kohanim, G. Ephros

M'kimi No. 2, Maurice Ganchoff

Lo Omus, Fromberg- Ephros

Volume V — Ymo t Hachol

Hashivenu, T. Greenberg

Anenu No. 2, Israel Alter

T'ka B'shofar Godol, S. Raisen

Al Hatzadikim, Zavel Kwartin

V'Lirusholayim Ircho, Josef Rosenblatt

Sh'ma Kolenu, David Kusevitzky

Ribono Shel Olom, Adolph Weisgal

Ahavas Olom No. 2, Zsadore Freed

Ahavas Olom No. 3, Henry Russoto

Hashkiveinu No. 3, S. Sulzer

Y ih'yu L'rotzon, Herman Berlinski

Tiher Rabi Yishmoel, Zavel Kwartin

B'rachot L'Chanukah No. 2, G. Ephros

Hanerot Halalu No. 2, G. Ephros

Mizmor Shir Chanukas Habayis No. 3, Leo Kopf

Al Hanisim, Joshua Lind

Hatzur Tomim Poolo, Zavel Kwartin

Shim'u Zos No. 2 Psalm 49, Max Wohlberg

Michtom L'David Psalm 16, S. Luskin

El Mole Rachamim, Moshe Koussevitzky

Lo Omus, G. Ephros - setting by Reuven Kosakoff

SHZREZ ROZUMNI — SOLOMON ROZUMNI

Kol Adonoi

Lo Seivoshi (2)

Vatorem

A donoi Moloch

Ahavas Olom 1 & 2

Uashkiveinu 1 & 2

Veshomru 1 & 2

Mogen Ovos

Omar Rabi Elozor

Ad Heinoh 2

L'Eil Boruch

Ahavoh Rabo

Mimkomcho

Zaro Chayo

Mishebeirach
 Birchas Hachodesh
 Naarits'cho. etc.
 Tikanto Shabos No. 1
 Ato Yotsarto
 Eloheinu — retzei vimnuchoseinu
 Seder Hallel: Boruch, Ma Lecho, Yoseif, Ono Adonoi,
 Lo Omus S'firas Hoomer & Ribono Shel Olom

HAZZANIC RECITATIVES - BEN ZION HOFFMAN

Ahavas Olom
 Hashkiveinu
 Ki Chol Peh
 L'Eil Boruch
 Ahavoh Rabboh
 Y'hi Rotson
 Av Harachamim (shochein m'romim)
 Tikanto Shabbos
 Hin'ni Heoni Mimaas
 M'loch (good interpolations for Shabbos)
 Zochreinu B'zikoron Tov

*A THESAURUS OF CANTORIAL LITURGY
 ADOLPH KATCHKO*

Shomo Vatismach Tziyon
 Adonoy Moloch (1)
 Ahavas Olom
 Hashkiveinu
 Retzei Vimnuchoseinu (1) & (2)
 Omar Rabi Elozor
 L'El Boruch N'imos Yiteinu
 Tzur Yisroel
 Mimkom'cho (1)
 Misheberach
 Yehi Rotzon (New moon blessing) (1)
 Yizk'rem
 Lo Omus
 Ato Yotzarto
 Boruch Ato (S'firah)
 Ono B'choach
 U mipnei Chatoeinu

*SHIREI ZSRAEL — ISRAEL ALTER
 Volume I*

Habeit Mishomayim
 R'tsei Vimnuchoseinu

Volume II

V'Al Yedei Avodecho

*ZMIROTH ZEBULON — ZAWEL KWARTIN
 Volume I*

Av Horachamim
 Hashkiveinu
 Ahawas Olom
 Zur Yisroel
 Ma Gadlu
 Hineni
 Kodosh Ato
 Neiloh Kadish

Volume II

Ahavas Olom
 Hineni Heoni Mimaas
 Eileh es'keroh
 Tiher Rabi Yishmael
 Odom Yesodo Meofor

CLASSIC KITS

collected by Max Wohlberg

Zochreinu, A. B. Birnbaum
 M'loch, A. B. Birnbaum
 U mipnei Chatoeinu, Cho tiner
 V'al Y'dei - Zichronos
 L'chu N'ran'no, Razumni
 Ahavas Olom, Nisi Belzer
 Hashkiveinu, P. Eibushutz
 Veshomru, Yakovin - Bachman
 Tikanto Shabbos, Anon
 Wehogen Baadenu, Max Goldstein
 V'eshomru, Max Goldstein
 Veshomru, L. Kornitzer

VOLUME I — TODROS GREENBERG

Chanukah Blessings No. 1
 Haneiros Hallolu
 Mizmor Shir Chanukas No. 1
 Eloha Neshomo
 V'lirusholayim Ircho
 Omar Rabi Elozor
 V'hoer Eineinu
 Ano Avdo
 R'tzei
 Oshamnu Mikol Om

THE REPERTOIRE OF HAZZAN PINCHIK

Entire contents are recommended.

TEFILOT CHAGY

Kol Adonoi
 Hamchabe Es Haner
 Omar Rabi Elozor
 A havas Olom
 Hashkiveinu
 Mogen Ovos
 Eloheinu-retzei vimnuchoseinu
 Xi Chol Peh
 Mimkomcho
 M i Shebeirach
 Yehi Rotzon
 Tikanto Shabos
 Atoh Yotsarto
 Ribono Shel Olom

*ANTHOLOGY OF HAZZANIC RECITATIVES
 BY ZEMACHSON*

Moshe V'Aaron
 Kol Adonoy
 Ono Bechoach
 Mah Godlu (2 & 3)
 Adonoy Moloch (2 & 3)
 Omar Rabi Elozor
 Rozo Deshabos
Ahavas Olom
 Hashkiveinu (No. 1)
 Veshomru (1 & 2)
 Mogen Oves (2 & 3)
 Retzei Vimnuchoseinu (No. 1)
 Kiddush (No. 1)
 L'Eil Boruch
 Ahavoh Rabboh
 Tsur Yisroel
 Mimkomcho
 Birchas Kohanim

A v Horachamim
 Yehi Ratzon
 Musaf Kedushah
 L'dor Vodor
 Tikanto Shabos
 Sim Shalom
 Ato Yotzarto
 Selections from Hallel
 Umipnei Chatoeinu
 Melech Rachamon
 Veseerav

EVENING PRAYER "MAARZV" — BOGZESTER

V'hu Rachum
 Hamaavir Bonov
 Ki El Shomreinu
 Yiru Eineinu

MZNCHO UMAARIV — WEZSSER

Tzadik Adonoy
 V'lirusholayim Ircho
 V'hu Rachum
 Ahavas Olom
 Hashkiveinu

L'DOVZD MIZMOR — DAVZD AZZENSTADT

Shom'oh Vatismach Tsiyon
 L'E ineinu Oshku Amoleinu

SHZREZ HAYYIM VE-EMUNAH
 ADOLPH WEZSGAL

B'motzoe M'nucho
 Ezro Hasofer
 M'loch Al Kol Ho'olom
 V'al Yedei Avodecho
 Zochreinu
 Mogen Ovov
 Kaddish L'sinachas Toroh

HIGH HOLYDAYS — WEZSSER
 Volume Z — for cantor only

Aschrei — Somech Adonoy
 Bmozoei Menucho, D'rosh No, Sochalim, Morom, R'zeb
 Asirosom

Shma Koleinu
 Hashiveinu
 Al Tashlicheinu
 Rachmono
 Hashkiveinu
 Hin'ni
 Ochilo Lo-eil
 Sochreinu
 Kol Nidrei
 Omnom Ken, etc.

Enkas M'saldecho, Yisroel Nosha, Yachbienu, Yash-
 meinu, Adonoi Adonoi, Eskro Elohim, Midas
 Horachamim, Tomachti, Yehi Rotzon.

CANTORZAL RECITATIVES FOR
 HALLEL & GESHEM
 by ALTER

Entire contents recommended.

TUESDAY, MAY 26TH, 1964 EVENING SESSION THE PRESIDENT'S BANQUET

Chairman, Hazzan Samuel Rosenbaum
 Executive Vice-President
 Cantor Assembly of America

My dear friends:

As you may suspect along with my colleagues of the Convention Committee, I had a little something to do with the program of this convention. And I am not betraying any secrets if I tell you that my being chosen as the chairman of the dinner this evening was not an accident. I wanted this particular job.

I wanted this assignment because it gives me the opportunity to express, on your behalf, some of the sentiments which are in my own heart and in yours at this time of farewell to our President. Knowing Moses as I do, I can safely use the term "farewell" in its figurative sense because I know that he will, in the tradition of many of our past presidents remain a loyal and devoted worker in our Assembly; one upon whom we shall always be able to call, and one who will always respond in true hazzanic tradition—"Hinni, hinni, shlacheni."

With that reassuring thought in mind it becomes somewhat easier to contemplate his departure from the office he has held with such distinction. It is certainly of no small comfort that it will be filled by another good friend and devoted co-worker, Saul Meisels.

But in the proper course of the democratic process this is a time for farewell. At such times it is not difficult to wax warmly and to let the purple prose flow thickly *Kishemen hatov al harosh, yored al hazakan*. It will be difficult to resist. I may not succeed, but I shall, at least, be bound by the truth, and in that way keep things in their proper perspective. For truth is a fragile virtue; to add to it or to diminish it is to destroy it and Moses is in need of neither of these detractions.

The Cantors Assembly of America is as you know only 17 years old, and according to the timetable set down by Rabbi Yehuda ben Tema not even old enough for marriage.

Most of the other great organizations in Jewish life are much older. They can look back on their history and make out a pattern of ups and downs, periods of strife and periods of tranquility, periods of achievement and periods of apathy. But we are still very young and we are still, so to speak, suffering the pangs of birth. None of our past presidents, least of them Moses Silverman could look back upon their years in office as years of tranquility or of apathy. We have been very busy compressing history. Trying and succeeding to make up in feverish activity for the lateness of our start. So our presidents have known little peace and little normalcy. But there have been compensations: they have, thank God, known also growth, achievement, mounting interest and support along with the strife and the turmoil.

And as Moses looks back on his three years only he and a very few others can know the work, the tedious hours, the pain, the heartache that have been the price of bringing us all here to this moment.

But I am sure he must feel as I did and as the others-Ae Rose, Nathan Mendelson, Max Wohiberg, Charlie Sudock and Isaac Wall felt that the organization which was entrusted to our care and which we in due time turned over to our successors is *still* viable, still growing, still achieving and has still before it, closer than over, the real possibility of the ultimate fulfillment of its high goals and dreams.

We have been blessed in this Assembly with truly devoted and distinguished leadership and Moses Silverman has only added luster to that tradition.

Like the *Kohen Gadol* of old he is *the Kohen hagadol* me-echav, he is among the greatest of his colleagues and what's more, as the rabbis interpret the phrase, *gadlehu mishel echav*, his greatness is that it is recognized and appreciated by his colleagues.

This is the mark of the true leader; not only that he be great but that his colleagues shall recognize his greatness.

The rabbis go on to enumerate four special qualities which such a leader should possess :

She-yehe gadol me-echav, b'noy, b'chochma, b'osher, b'koach.

That he shall be richly endowed with elegance, with wisdom, with wealth and with strength.

That Moses Silverman is a handsome man goes without saying. But the rabbis were concerned with more than physical attractiveness. They were concerned with the beauty of the spirit, with a heart that beats in time with the hearts of those who are less blessed, with all who falter or lose their way. Moses' visible charm is only a reflection of the kindness and empathy that overflow his soul.

Then it was required that the *Kohen Gadol* be *gadol me-echav bi-chochmah*, in wisdom.

Moses' great contribution to the growth of the Cantors Assembly and I imagine to his great congregation, Anshe Emet of Chicago, lies in his approach to the area of human and personal relationships. He has brought to every task a sense of helpfulness and service, a sense of resolution and determination, an ability to see through a maze of opinion and counter-opinion and to drive directly to the core of a matter.

Then the rabbis seem to make a rather naive request of the *Kohen Gadol* that he be *gadol b'osher*, great in wealth. If Judaism teaches anything it most certainly teaches reliance on eternal values and not on physical possessions which can evaporate as quickly as they accumulate. No, Moses' real wealth has nothing whatsoever to do with a bankbook. His real treasure is his far ranging and wide circle of friends and colleagues, friends from every conceivable walk of life and colleagues from every corner of this country. The loyalty, devotion, comradeship and respect which he has gained from these friends, these are his real wealth and these will remain vital and meaningful long after the more *fleeting*, ordinary kind of wealth has gone out of fashion.

And as for the fourth requirement, *gadol bekoach*, greatness of strength, we know that here, too, the rabbis were not speaking of the obvious physical strength, but rather of strength of character and of spirit. The strength to fight for, to achieve and to uphold the ideals of service inherent in his calling. The strength and the determination to make *hazzanut* a calling of pride, distinction and elegance.

The Cantors Assembly and I, indeed all who know and love Moses, are uniquely blessed and fortunate that God and good fortune have placed him as one of us and that his leadership has helped to make our sacred profession one which is *tiferet liOo-se-ha vi-tiferet la min ha-dam*, an honor to those who practice it and honored by all mankind.

We pray that it be God's will that our good fortune will continue; that He grant Moses and his dear Roz all the good things that they so richly deserve so that he may continue to lead and to guide-albeit from the ranks for many, many years to come.

Moses, as a remembrance of our gratitude and affection I am particularly honored to present to you this plaque. May it serve ever to bind you still closer to us just as giving it to you binds us ever closer to you.

Hazzan Moses Silverman:

Honored guests, colleagues and friends :

When I was a child, I was fortunate to live in a home where the founding fathers of Israel and its great law giver and the founding fathers of our country were constantly referred to and revered.

In high school I chanced upon the farewell address of our first President, and his immortal words blended with the farewell of Moses in my heart and mind. I could see the great Prophet and law giver stretching out his hands to the Promised Land, pointing the way to the goal of all his strivings. I could see the tired and much maligned Washington saying farewell with great dignity and with great love for the people he had served.

Tonight I realize that, in miniature, all men who seek to serve their fellow men must undergo the same emotions of gratitude for the privilege of service and the quiet sadness of farewell. And this you must believe-that your conferring upon me the privilege of leadership of the Cantors Assembly of America for the past three years has been the greatest honor and distinction of my life.

In saying farewell as your President, I ask God's blessing upon each and every one of you. You are all familiar with the story of Moses, when at Rephidim the Amalekites attacked the weak and the ill at the outskirts of the camp. Moses directed Joshua to lead the brave people of Israel into battle while he himself stood upon a height and raised his hands to Heaven. And then we are told that, as his arms grew weary his brother Aaron and his brother-in-law Hur, seated him upon a rock and supported his arms, for when his arms were raised, the children of Israel were victorious, and when his arms descended, the Amalekites were

victorious. Without presuming to make a comparison of my own prayers with those of the greatest law giver in the whole history of mankind, I must, nevertheless, turn to Sam Rosenbaum, Saul Meisels, and Morris Levinson, and say from the depths of my heart: "I thank you for strengthening my hands in the three years when I needed the loyalty, devotion and cooperation you so generously gave."

I believe that I have, with earnest intention, made some contribution to this organization which gives us strength of unity and the dignity of high standards, and this is a source of tremendous gratification to me. For consider this, my friends-the immense value of your national union to your individual security and happiness. I shall pray that this union and brotherly affection may be perpetual, for here we learn from one another, here we inspire one another, and here we help one another, not only in the field we have chosen as our life's calling, but in caring for the material needs of each other.

And now, dear friends, as I seek the words with which to say farewell, and look about me, I know that each of you is dear to me. I am not aware that in the conduct of my office I have hurt any one, nor am I aware of any intentional error on my part which may have affected the welfare of our organization. As for the hurts or errors of which I am unaware, I am certain that you will forgive them in the spirit of the *Hineni*-"*Na al tafshieym b'chatotai v'al t'chayveym baavonotai*"-the plea that God not visit the errors of a *sheliach tzibbur* upon a congregation.

And now for the future-for *chazon* means a vision of the future-and, in that sense, as well as being *mevinim*, all Israel are Hazzanim. For the future, you have chosen well! With such leadership, we must continue to climb. You may well believe that, though I shall be a *past* President, I shall be a *present* and *future* worker, asking only that you place burdens upon my willing shoulders and I will bear them gladly.

In brief, friends, I anticipate in the administration of our incoming President, Saul Meisels, an opportunity to work together with you, my fellow members, in an atmosphere pleasant with the achievements of the past and radiant with our faith in the future. It is customary when we end a book of the Torah to call to each other and to sing together: "*Chazak, chazak, v'nit-chazek-Be strong! Be strong! Let us strengthen ourselves and each other,*" and this I earnestly and gladly proclaim.

It is an amazing thing how the hearts of people hitherto strangers can be bound together in a short space of time. Some of you I knew only slightly when I first took office; others I did not know at all. But at this moment, after three short years, I know and love you all. That is why words of farewell are rather difficult for me to choose.

But of this you may be sure-my solicitude and concern for the welfare of this group does not end with the expiration of my term in office. *It can only end with my life!*

Thank you.

WEDNESDAY, MAY 27TH. 1964

MORNING SESSION

D'var Torah :

RABBI ISAAC KLEIN

El n'kamot Adonai, El n'kamot hofiah.

0 Lord of retribution

0 Lord of retribution, reveal Thyself!

(Moff at : 0 Thou Eternal, Thou avenging God,

0 Thou avenging God, appear;

rise up, 0 Ruler of the world,
and let the haughty have what they deserve!)

When Eichmann was caught and brought to Israel for trial, the headlines of a newspaper in Israel, and *davkeh* not of the religious press, carried the above legend

When Christians read this psalm, they immediately draw a contrast between the God of vengeance of the Old Testament and the God of love of the New Testament. I will not pause and comment **how** this love affected us the past two thousand years. We will settle for the God of vengeance of the Old Testament.

Let me give you the Talmudic idea on this subject. Rabbi Meier had wicked neighbors, who molested him. He prayed for their death. His wife, Beruriah, said: What thinkest thou? Is it because it is written, "Let sinners cease out of the earth?" But has the text *hatta'im*? It is written *hatta'im*. Glance, also, at the end of the verse, "And let the wicked be no more." i.e. when sin will cease, then the wicked will be no more. Rather, shouldst thou pray that they repent, and be no more wicked. Then Rabbi Meier offered prayers on their behalf and they repented. (Ber 10a)

And, an even stronger expression, is the saying *Ayzehu gibor? Ha-osah son'av ohavav?* Who is strong? He who transforms a foe into a friend.

And, yet, we know this is not always the answer. When the soul cries out in anguish because the wicked are in power, we do not usually turn the other cheek, but seek the help of a power that can eradicate the source of the evil.

The pious person then shows his trust in God that will redress these wrongs, because when we turn to man, we find him unreliable.

Mi yakum li im m'rayim; mi yityatzev li im poaley aven? Lulie Adonai ezrata li kim'at Shochnah dumah nafshi.

Who is my champion against the ungodly

Who sides with me against the evildoers

If the eternal had not been my help

I would have soon passed to the silent land.

Recently, we were agitated about the play, The Deputy, the play that accused Pope Pius XII for not speaking out against the extermination of the Jews by the Nazis. The sad part was that it was not only the Pope who did not speak up. Did Roosevelt speak up? Did Churchill speak up? Lord Moyne spoke up. When there was a chance offered to save the Jews of Hungary, he said: What will I do with a million Jews? The army commanders claimed they did not have enough ships, when boats were assigned to de-

liver jigsaw puzzles for the soldiers overseas. Did we Jews of America raise our voices loudly enough?

What do you say in a moment like this? I was in Germany during the last stages of the war. A Jew, who survived the concentration camp was given a chance to face one of his tormentors. I was wondering what he would do. The Jew looked at the German, while the German was terror stricken and afraid for his life. After a moment the Jew turned in disgust and said: What you did to us, I cannot and will not do. To me, you are a contemptible beast. I leave it to the good Lord to settle accounts with you.

This is our *N'kamot*. Actually, the whole psalm is a hymn of praise to God, who is the only source of comfort and strength to the persecuted and the oppressed. *Vayhi Adonai lemisgav velohai letzur machsi*. The Lord has been my high tower
My God, the rock of my refuge.

Let us hope that the Guardian of Israel doth neither slumber, nor doth he sleep, so that we shall never again face such ordeals in the valley of the shadow of death, but will say "I shall walk before the Lord in the land of the living."

WEDNESDAY, MAY 27TH, 1964

MORNING SESSION
PANEL DISCUSSION

"ASSESSING THE IMPACT OF
THE AMERICAN SYNAGOGUE"

HAZZAN SAMUEL ROSENBAUM, Chairman

Participants :

RABBI ABRAHAM J. KARP
Temple Beth El
Rochester, New York

RABBI SEYMOUR J. COHEN
Anshe Emet Synagogue
Chicago, Illinois

RABBI RUDOLPH M. ROSENTHAL
Temple on the Heights
Cleveland, Ohio

Hazzan Rosenbaum:

Those of you who attended conventions before, know that one of the chief goals of the Cantors Assembly for its members is the integration of the hazzan into the structure of today's synagogue. He does not function as an individual; he does not function as an outside celebrity but rather as part of the bone flesh of the synagogue. As ministers in the synagogue we have met together today to assess, to evaluate the impact which hazzanim, rabbis, educators—all who work in the *Batei Kenessiot* in America, have had upon the people whom they are serving.

How effective are we? What impression are we making? Do we change their lives in any way Does the service mean anything to the Jews who fill a synagogue? Does it do anything to their spirits, their lives, to the way they live? Does the synagogue exert any influence on its environment Is the synagogue1 an important factor in the general community? Is the

synagogue a shaping and forming factor in the Jewish community or is it just another agency? What: are we doing and how effective is our work?

To take stock is very important. Not only to see the mistakes and the achievements of the past but to interpret those mistakes and those achievements so as to understand where we go from here. For this we have invited three distinguished rabbis to share with us some of their thinking on this very important subject.

Rabbi Seymour J. Cohen of Anshe Emet Synagogue. in Chicago who was to speak on the impact of the synagogue on the Jewish community, unfortunately; underwent minor surgery recently and is unable as yet to travel. He has sent us his paper, a very fine paper. However, in deference to the live personalities which we have with us we will publish the paper in our Proceedings and we shall ask the other 'two. rabbis whom I will introduce to you in a moment to broaden a little the area of their discussion to cover Rabbi Cohen's topic. We felt that for someone to read the paper without the presence of the author would be, in a sense, unfair to the author, as well as to you, since you could not question him and he could not explain anything which was not clear in the paper. We will publish it, and we are grateful to Dr. Cohen for having taken the time, even during his illness., to provide it for us.

If some of you were moved by some of the things that I said yesterday, and you were very kind, then I think you should give some of the credit and some of the compliments to the rabbi I am going to introduce to you; because much of what I have said is the result of knowing him and living with him, understanding him, and as I told him, listening to his sermons and taking most of them to heart. The *Perek says knai lecha chaver, knai lecha rav*. I think that I have more than fulfilled that instruction because Rabbi Abraham J. Karp is more than a chaver and more than a rav and more than a *moreh*. He is a genuinely warm and fine personality; a 'rare human being who understands the needs of other "human beings and does something about meeting those needs. In his own right he is the Vice-President of the American Jewish Historical Society, and is a well-known American Jewish historian of note. He is the author of a very successful and a very wonderful book on Judaism. If you have not yet read it, I suggest you do. "The Jewish Way of Life", is a book in which he brings together a world of resources on the Jewish point of view on every phase of life. It has received great acclaim and makes worthwhile reading. He has been our rabbi at Temple Beth El in Rochester, New York for 8 years and may he continue *Iolam vaed* and we with him. It's really, a pleasure and a privilege to present *haveri, mori*, rabbi; Rabbi Abraham J. Karp.

Rabbi Karp:

I imagine there is no more wonderful feeling in the world than to hear one's own eulogy and, to be able to get up and respond to it. You will have to temper some of what Sam was kind enough to say

about me when I disclose to you that that was my best friend talking about his best friend.

I came here to be with you, I have a weakness for hazzanim and I have developed that weakness because of association with hazzanim. Wherever I travel and meet a member of the Cantors Assembly, they tell me, "We love your Sam". I heard it a number of times here yesterday evening and this morning, as well. I want to tell the Cantors Assembly there are 1250 families at Beth El in Rochester who vie with you in their love and affection. It has been a great privilege for me to have been his co-worker and colleague these 8 years and I re-echo his sentiments, may it be so for many, many years to come.

He spoke of my interest in the field of American Jewish History. I approach the subject **assigned to** me from the perspective of historian working in the field of the history of the Jew in the United States; particularly its cultural and religious history, which is my particular interest and competence.

The topic is "The Impact of the American Synagogue on the Individual". I would like to consider with you this morning:

1. The unique character of the American synagogue.
2. The characteristics of the American Jew.
3. The extent and the nature of the impact of the American synagogue on the American Jew and finally, *halacha l'maaseh*, a proposal for a project.

The first mention of a synagogue in America is found in a letter written by the Rev. John Megapolensis of the Dutch Reformed Church of New Amsterdam to the Classis of Amsterdam, March 18, 1665. This minister, a complete anti-Semite, wrote to his superiors in Amsterdam, "Now again in the spring some Jews have come from Holland and report that a great many of that lot would yet follow and *then build here their synagogue.*"

Now, the Jews of New Amsterdam at that time did not have the right to remain in New Amsterdam, they didn't have the right to build a house there, to engage in trade; but they were already talking about building a synagogue, one-half year after they first arrived. The congregation which they did fashion is only one year younger than the Jewish community in the United States-Shearith Israel of New York.

This anti-Semitic minister proved to be a prophet, for a great many of that people did come here and did build many synagogues, so that 250 years later, Dr. Solomon Schechter, in dedicating a synagogue in Indianapolis in 1904, was able to say, "Israel in America has particularly distinguished itself in this holy task of altar-building."

A half-century later, Judge Simon Rifkind, addressing the class at the Ordination Exercises of the Jewish Theological Seminary, in 1954 said to them: "Whereas in Europe the rabbi was a product of the community which he served, in America, the community is the product of the rabbi who serves it." He was speaking to rabbis then and so emphasized rabbi. I would like to rephrase that into a really more correct historic statement: Whereas, in Europe the synagogue was

a product of the community, in America the community is a product of the synagogue.

At first, synagogue and community were synonymous in the United States. In New York City until 1825, Shearith Israel and New York Jewry were one and the same thing. The great immigration waves of the latter part of the 19th century and the beginning of the 20th century relegated the synagogue to become one of many institutions and organizations serving the Jew and vying for his interest and loyalty. But there was something in the character of America that paced the synagogue at the fulcrum of Jewish life and existence.

A student of the American Jewish scene already noted this unique feature in the life of the Jew at the end of the 19th Century. Rabbi Moshe Weinberger, a Hungarian, wrote a very fine and highly important little volume, called "*Hayehudim v'eha Yahadut b'New York*" published in 1887. He has a very fine long chapter on hazzanim-you ought to read it. Out of friendship to you I won't repeat what he has to say. But he writes already about the unique character of the Jewish experience in America these words; *Sheb'chol ha'aratzot michuyav kol'ish umitzuvah vi-omed hu midat hamalkhut vihamedinah lihiyot haver el hakehillah asher hu yoshev bah. Uv'America yachol kol adam v'chol ish lifrosh atzmo min hatzibbur vilo yihyeh lo helek bahem ad olam.*

He points to the voluntary nature of the American community and the American Jewish community. In America, unlike other countries in which the Jew had lived, the Jew had the choice to be part of the community or not to become part of the community. He did not even have to dissociate himself from the community. To be part of the community he had to undertake a wilful act of association.

In American Jewish life today we know that the formal, visible act of Jewish association is affiliation with a synagogue. But it wasn't always so.

Most immigrant Jews coming into the United States did not feel the need for a formal act of association with *Klal Yisrael* for though they were physically in America, their spiritual, cultural and civic life was still that of Europe. Other Jews found their vehicle of association in membership in a Jewish fraternal order, or activity in a charitable organization, or affiliation with a *landsmanshaft* group. Later the expression of kinship and association with *Klal Yisrael* was through membership and activity in a Zionist organization, or a communal service institution-an orphanage, a home, a Tamud Torah or through the use and the fostering of the Yiddish language and the literary and cultural institutions and organs which served it.

During the decades which framed the turn of the present century, America was viewed by all as a giant Melting Pot. America welcomed all peoples, all nationalities. It extended to them the privileges of political freedom and the promise of economic opportunity. In return it asked that the peoples and the nationalities cast off their own unique traditions their folkways, whatever made them unique and distinguished. They were to adopt the way of life which was emerging from

the Melting Pot. This was the prize and that was the price that had to be paid for being an American.

Most Jews thought the prize well worth the price and assimilation ran rampant.

Synagogue life was shaped by this view of America - America as the Melting Pot. On the one hand there was a headlong rush to make the synagogue **American**, that is, most like the "American" house of worship, the Protestant church. The result was the Radical Reform which is unknown today. Saturday gave way to Sunday; Jewish law and ritual were dispensed with; *tallis* and *yarmulke* disappeared; some Hebrew was retained but merely as a *zecher lechurban*; Hanukkah and Purim were cast out of the synagogue because they were too nationalistic. The Protestant hymn was introduced and many things as well. But worst of all there was no place for the cantor in this synagogue.

The early history of East European Orthodoxy, its withdrawal from the mainstream of American life and its spiritual ghettoization, was in reaction to this kind of America - the Melting Pot. Neither the radical reform temple nor the transplanted European *shtetl* could serve as the vehicle of Jewish identification, association and activity.

Now, it was soon discovered that the product that comes out of a Melting Pot is a drab product. You put into it all the wonderful shimmering silver and gold, copper and iron and you get a drab, grey product coming out. It was felt that the lilting song which America had promised to become was how becoming a monotonous hum because of the loss of distinctiveness on the part of the ethnic groups and nationalities.

Horace Kallen, the great Jewish American philosopher, sounded the alarm in an article in "The Nation" in 1915 and proposed a solution. He urged that "each nationality express the emotional and voluntary life in its own language, in its own inevitable aesthetic and intellectual forms . . ." He said America would best be served through cultural pluralism.

The American Jewish community in response to this new image of America reformed old institutions and fashioned new organizations :

The Settlement House was turned into a Jewish Community Center ; communal Talmud Torahs, Yiddish *folkshules*, Hebrew culture and Zionism all benefited from this new image. How was the synagogue affected?

The emphasis on the ethnic distinctiveness and cultural expression turned what was formally a "House of worship" and no more, into the Synagogue Center. That began in the 20's. The first, was a Conservative congregation, now an Orthodox congregation which Dr. Mordecai M. Kaplan established on 86th Street in New York. As someone put it, that was the beginning of the birth of the "shule with the pool." The two decades between the two great wars saw the expansion of the interest and the program of the synagogue to encompass almost all avenues of Jewish experience and expression. Its program echoed Dr. Schechter's phrase, "nothing Jewish is foreign to me." But the synagogue still remained only one of a constellation of vital and virile Jewish institutions and organizations - all vying with each other for the attention, the attendance and

the affiliation of the American Jew.

In the Melting Pot era the synagogue had to prove its viability. In the atmosphere of Cultural Pluralism it was able to demonstrate its vitality. In the post-War (11) world a new image of America presented to the synagogue the opportunity to establish its centrality.

The student of the American scene now began to speak of America as the land of (this is the sociologist's term for America today) "ethnic assimilation but religious differentiation." More simply America is (in the phrase of Will Herberg) "The land of the three faiths." One of the three is Judaism.

America viewed the Jew as a member of a religious community and so the Jew began to view himself. The institution of this religious community is the synagogue. One expresses his belonging to this community by affiliation with the central institution of the community - the synagogue.

The Jew eagerly accepted this new image of America and of himself for he quickly realized that American Jewry, viewed and imaged as a religious community, is lifted out of the constellation of a large number of ethnic groups, to the status of *one* of the three great faiths of America. Viewed as a religious community American Jewry becomes one third of America despite the fact that we only constitute some 3% of the population. The institution which gives expression to this new status, of being of America and all the psychological well-being that flows from it, is the synagogue.

The establishment of the centrality of the synagogue in the Jewish community is a sociological phenomenon. It is true that many Jews have become affiliated with the synagogue because of this outer-directed reason. But many more have joined our congregations because of an inner-directed need.

The sociologist studies the institution; the psychologist studies the individual and has motives and motivation. The Research Department of the American Jewish communities has conducted and published surveys of a number of Jewish communities. In three of these surveys the question was asked of the people interviewed: Here is a list of Jewish activities and values, which do you consider "very important," "important," "less important" and "not important"? In every single case the "most important" to the Jew was synagogue affiliation. Why?

Our generation has often been referred to as the third generation of American Jewry. Certainly, we are the third generation of that great East-European immigration which is really the American Jewish community today. Each generation had its unique character and characteristics. The first generation that came here was the generation of immigrants - a generation of immigration.

In the thousands, and then hundreds of thousands, Jews of central and eastern Europe came to these shores. During the past century 2 ½ million Jews came to the United States. It was only sometime during World War II that the native born Jew began to outnumber the foreign born Jew in the United States. They left home, family, the ways they knew and

struck out for the New World, a strange land but a land of Promise.

The generation of the immigrants didn't know this new land, its language, its customs, its ways. This generation was *in* America but never really became part of it. What it did was transplant a part of Warsaw, Vilna, Grodno, Bialystok to the banks of the Hudson or the Boston Harbor or wherever they may have settled.

The spiritual and cultural needs of this generation were met by the cultural institutions which it knew in Europe and which it transplanted to these shores-the East-European shul, the *hassidische shtible*, the *heder*, the *chevras*, the Yiddish language-these served the needs of the old generation but were unacceptable and deemed undesirable by their children. They served the old but alienated the young.

The great American reporter, Lincoln Steffens, (a (non-Jew) of the lower East Side of New York at the turn of the century (in his Autobiography) : He describes this synagogue scene:

"We would pass a synagogue where a score or more of boys would be sitting hatless in their old clothes, smoking cigarettes on the steps outside ; and their fathers, all dressed in black, with their high hats, uncut beards and temple curls, were going into the synagogue, tearing their hair and rending their garments . . . their sons were rebelling against the Law of Moses, they were lost souls, lost to God, the family and to Israel . . . the weeping and the gnashing of teeth of the old Jews who were doomed and knew it. Two, three thousand years of continuous devotion and suffering for a cause, lost in a single generation."

This is the sensitive perception of a non-Jew surveying the scene.

Every action has its reaction. The Generation of Immigration was followed by a Generation of Assimilation which later was called the Lost Generation. The children of the immigrants desired above all else to be considered Americans. Nothing, nothing was more important. They reasoned: There is Europe and America; the more European one is, the less American one is. To become more American we have to be less European. Who was Europe?-parents, their ways, their culture, their interests, their values. To become *true* Americans their children had to be *least* like their parents. So they set about discarding all the parents had brought--customs, language, religious rites, cultural institutions, loyalties, practices. There was a massive and willful rejection of Judaism in this lost generation.

It was a generation marked by ignorance of, indifference to and insolence toward the ancestral faith and its way of life. The Generation of Immigration didn't *know* America and the Generation of Assimilation didn't understand America. The generation which followed-the third generation, knew more and understood better.

This generation learned that:

1. America not only grants religious freedom but it also encourages religious expression-a variety of

religious expression.

2. Just as political unity gives America strength, religious diversity gives America color and meaning.

This generation also learned that America recognizes Judaism as one of its three great faiths, according to it equality with Protestantism and Catholicism. Who knows this better than we who have to match the hundreds of priests and ministers in the community in invocations, benedictions and everything else that occurs.

The Jew of this generation no longer questioned whether America would accept him. He was America! The question before this generation-this generation of integration, which had become integrated in America was this: Who am I? What is my Faith? What meaning and message does it have for me

In his search for answers the Jew of the third generation came to the door of the synagogue. It was the one institution that might have the answer for his queries, that could provide guidance in his groping.

The Jew in post-war America has returned to the synagogue in unprecedented numbers. In a southern community (Memphis) surveyed by the sociologists of the American Jewish Committee, 91% of the Jewish families were affiliated with congregations. A more recent study of our own community in Rochester, N.Y., discloses that 72.4% of the Jewish families in Rochester are dues-paying members (this was asked of synagogues) .

Even so sober a sociologist as Marshall Sklare reported in the Annual of the American Academy of Political and Social Science: (11/60, p. 69)

"The institutional growth of the synagogue movement since World War II has been exceedingly impressive."

This is a sober sociologist and really carries a great deal of weight. The most telling evaluation of this phenomenon is that of our foremost historian, Salo Baron. In discussing the question, "Religious or Ethnic Community?" Baron states :

"In western Europe and in America, the religious factor has retained its preeminent position in the scales of communal values . . . the religious congregation has continued to attract the relatively most constant and active participation of a large membership . . . total congregational membership in the United States vastly exceeds, numerically, Jewish membership in purely philanthropic undertakings."

Many, many who have entered the synagogue are beginning to find answers. Many more who have become affiliated with the congregation spiritually still stand only at the door.

What do we know of this Jew of the third generation, this Jew that you and I have to work with and serve. One preeminent factor stands out above all others. A recent headline in the Rochester Times-Union gives answer to this preeminent factor. The headline reads : Education Level Higher for Jews, Survey Discloses. The summary sentence, I quote:

"Jews in Rochester and Monroe County are two to three times more likely to have finished college than county residents in general."

Two to three times as many. We know then that **this** third generation is a highly educated group. We also know something about their children, the fourth generation :

70% of Jewish young men and women of college age are on the campus. This is twice the national average. We know the next generation of the American Jew will be the most educated community in the entire world.

The American Synagogue today occupies a position of centrality in Jewish life. It is viewed by the general community as the Jewish institution, par excellence. The American Jew of today and tomorrow constitutes the most highly educated community in the world. The American synagogue, which is our concern and responsibility, will have to match in the quality of its program, the quantitative success which it already enjoys.

The synagogue today gives the Jew status in his community and roots and mooring in his tradition. The American Jew, the individual Jew, looks to his synagogue for his total spiritual and Jewish cultural experiences. Specifically, he looks to the synagogue for opportunities for cultural expression and participation ; he looks to the synagogue for occasions to rise above himself toward God in a moving and uplifting service of worship ; he looks to the synagogue for the meaningful celebration of the life passage situations; he looks to the synagogue for pastoral visits in sickness; counseling in time of perplexity and distress, and many rabbis today spend more than half the week in pastoral and counseling work (and it continues to increase). He also expects of the synagogue to fashion and to provide for the cultural life of the total Jewish community and to be the vehicle for the expression of Judaism to the general community.

As an educated person, who has experienced intellectual activity of high calibre on the campus and has participated in the finest of cultural life in the general community, the American Jew today will not be satisfied with anything but the very best and highest in synagogue life. He will look to the synagogue to be a spiritual institution -pure and untainted; and a cultural center of highest quality. These are demands and requirements for the synagogue unmatched and unanticipated in Jewish history.

A service organization, which the synagogue is, is as strong as the staff which serves it. We have noted how the place and the function of the synagogue has changed, and the new place of the synagogue in the life of the Jew, and the new expectations which he has for it and of it.

We, my colleagues, and you and our colleagues, we colleagues together are co-workers in the vineyard of the Lord and now you are in Convention assembled. A word may be in order about the changes, that have, that are and that will need take place in the function, prerogatives, responsibilities and duties of the men who have chosen to serve God, Torah and Israel through the vocation of synagogue service.

The day of the lone-star performer is happily over. The rabbi who was an orator and no more and the

cantor who favored his congregation with his artistry on *Shabbat Mevarchim* are now only historic memories.

We speak now of *synagogue staffs*. A group of men joined together in service, each having his own unique role, each bringing to it specialized talents and training-yet all pooling their devotion and abilities in joint dedication to the faith which the synagogue serves.

And yet, in most congregations a harmonious, integrated staff is still in the realm of a consumation devoutly to be wished.

There is need to think through together the status, the scope of responsibilities, the duties and disciplines of the colleagues who comprise this staff. I think the wise rabbi would trade his old rank (to use an Army expression) of Commander-in-Chief (with the emphasis on the first word) to a new role of Chief-of-Staff (with the emphasis on the last word).

The congregation of today will not be well served by a principal of a school, who sees as his function au the imparting of knowledge to students sent to him, but rather by an educational director of the congregation who looks upon the young man or woman as new material from which to shape and mold a knowledgeable, devout and devoted Jew. And to know that the classroom isn't the only answer, often is the least answer.

But I am speaking to Cantors, hazzanim, and I speak in friendship and I want to elaborate just a bit. It may sound harsh but . . . many would agree that the cantorate in America has a past to live down and it has a new calling to live up to. Tradition and folklore, truth to tell, have treated the institution of the cantorate with an extraordinary lack of tenderness.

The hazzan in the American congregation needs to establish his place and image in the constellation of communal leaders and congregational servants. He will not do this through demands, negotiations or contract. It will only be done by the quality of the three C's to which the hazzan of the American synagogue will have to bring a heightened sense of devotion and dedication. These are the three C's: Culture, Commitment, Conduct. Culture-his own culture in serving this new congregant in this new synagogue ; he will have to be broad in the general culture and culture in depth in the Jewish field. Commitment to Jewish ideals and a life of service will have to mark his life. Conduct in consonance with the demands of our tradition and the refinement of the age. This will preface the next step in the development of the American **synagogue**.

The past saw the individual star performer. At present we speak of the synagogue staff. The future will demand a synagogue ministry. Men-rabbi, cantor, educator, and probably in time also synagogue administrator, who will see their life's work not as a vocation or career, but as a religious calling.

For the *hazzan-minister* the new demands in culture, commitment and conduct will be greater than the gains in status, prerogatives and privileges. The demands upon you will be greater than the returns, but in the end the rewards will be greater still.

The American synagogue will need this re-fashioning of staff function because of the unique demands which will be made upon its clergy. We are continually looked upon as that. The rabbi will need to be much more the scholar-teacher than conditions permit him to be today because he will have a highly educated congregation to deal with. It would be wisdom on his part to share pastoral and counseling work with other members of the synagogue ministry.

The centrality of the synagogue in the Jewish community makes each member of the staff a cultural resource of the total community and of the Jewish community. The ascendance of the synagogue to the position of the Jewish institution supreme in the general community casts upon each member of the synagogue ministry the role of being an authentic spokesman for the Jewish tradition and an exemplar of Jewish spiritual living.

I would like to add this practical suggestion. In many, many of our most truly successful congregations an integrated staff is already functioning. In some few, the staff is slowly but slowly fashioning itself into a ministry. (I like to think that this is happening in Beth El in Rochester and I think it is happening and perhaps the major reason is the calibre and accomplishment of mine and your friend Sam Rosenbaum. He has made of his vocation a calling. When he spoke to you last year about the image of the hazzan-minister, he wasn't speaking about *devarim she b'alma*, he was really describing his own functions in the congregation.)

Would it not be wisdom for our national professional bodies within the Conservative movement to formally counsel together? Is it not the demand of the times that we do nationally what our most successful congregations are already doing locally?

Would not a joint commission on synagogue program and activities comprised of representatives of the Rabbinical Assembly, the Cantors Assembly, the the Educators Assembly and the Synagogue Administrators be a source of strength for our movement and a blessing for each of us?

Would it not be useful for such a commission to designate a number of pilot congregations in which to initiate and test staff integration and function as the Melton Institute is doing for our school curriculum?

We are all co-workers in the cause of our Faith. We give our best energies and the talents with which we have been blessed in its service.

The enemy is without. It is ignorance indolence and indifference. Even as each of us has to gird his loins we must need uphold each other's hands. Even Moses couldn't do it alone. Colleagues and co-workers in the vineyard of the Lord, *Et la-asot laShem!*

Hazzan Rosenbaum :

I know that you will want to express to Rabbi Karp your appreciation and understanding of his words by questioning him further as soon as we have heard our second speaker.

I regret that over the years it has not been possible for me to know personally Rabbi Rudolph Rosenthal,

rabbi of one of America's largest congregations, Temple on the Heights in Cleveland, Ohio. I have known him, however, second-hand and it's never enough. I am glad now that we have this opportunity to know each other personally, *panim el panim*. I've known about him from the many things that Saul Meisels has told us and from the reputation which he has achieved for himself in the general American Jewish community. To speak to us on the Impact of the Synagogue on the general American Community, we could have found no more suitable personality and no more well equipped person than Rabbi Rosenthal. I do not like to read biographical material but there are so many things here that you should know which point up the exact aptness of our choice.

First of all he is a graduate of Hebrew Union College, University of Cincinnati, the J.I.R. in New York and Teachers College, Columbia University. He holds important honorary degrees from Wilberforce University, Payne Theological School, RioGrande College, Monrovia College in Liberia, Africa; Allen University and the Paul Quinn College, the first rabbi to be honored by these schools. In service of organizations in America, he is active in the Zionist Organization of America, in the Nationality Service Center, the National Conference of Christians and Jews. In his own community, the Cleveland Jewish Community Federation. He is active in the Jewish War Veterans Organization and this coming June 20th he will receive the City of Hope Humanitarian Award. He has been designated as the "Humanitarian of the Year" on the basis of his long record of service to humanitarian and philanthropic causes. He is on his way now, and went out of his way to be here, to an important conference on the needs and problems of the aging in Seattle, Washington and we are grateful to him that he was able to arrange his schedule to be with us today to participate with us in this meaningful session. He has worked with our Hazzan Saul Meisels for over 20 years and has been in Cleveland for over 30 years. It is indeed a privilege and a pleasure for me to present to you Rabbi Rudolph M. Rosenthal.

Rabbi Rosenthal:

Thank you, Sam. I've heard the name, too, so I can call you by your first name. I do want to express to my colleague our appreciation for a very, very fine challenging paper, although I am inclined to disagree with his recommendation.

The main purpose in my being here really is to be able to say these words in regard to our colleague, your colleague, Cantor Meisels. As has been pointed out I will have to leave very soon. I can't be here when our congregation will receive its award; I can't be here for all of the honors that have come to our Cantor but I did want to take this opportunity of being able to say that for us it is a great source of pleasure, as well, naturally, of pride, to realize that the qualities that you have seen in Cantor Saul Meisels are the qualities that we know, that we recognized, that we discovered many years ago. I like what Lincoln says, I like a man who likes his community and his community likes

him. This is true of Cantor Meisels. I want to say that our affection for him is one which grows not only in a personal way but grows out of a feeling of great respect for him as a craftsman. Because in this team, if you call it as such, in this staff as you designate it, there is no place for the individual who does not carry his share of responsibility. While we are expected to do many good deeds, while we are people of *radmonus*, yet if it means that if a colleague or an individual doesn't do his work and loads you with that, there is a point at which tolerance is no longer tolerant.

I would like to say to him and those of you who are professionals of course recognize it even more than I do, for us he represents that kind of individual, who, together with competence which we too take for granted; together with rare skill illuminated by imagination, there is a tremendous capacity for hard work. I work and I expect the people to work hard and I know that he does not represent any of the stereotypes that we have heard of the cantors, in the past. Our cantor is a working cantor. This is a man who gives of his strength in every community project; this is a man who gives of his voice and of his strength in the congregation, to our young people, to our Cantors Club, to our Choral Group to our Mens Club. This is a man, who does not save himself for the great operatic and dramatic performances. So for me, these are things which are done with brilliance; these are things that are done with understanding; these are the elements that link him, I think to you and to us. Recently when we spoke of cantors I think all of you must have heard from the innumerable speakers the description of the cantor-hazzan or precentor which is found in the Second Century. We are told that he must be a learned man who has music in himself; that he must be endowed with an agreeable voice, who is humble, who has a pleasant appearance, who is recognized by and popular with the community, is conversant with the scriptures, is well versed in law and folklore and knows all of the prayers by heart. He should also be a cantor, poor and needy, for then his prayer will arise out of his heart. One of the things which I never realized until I read this particular quotation is that he is also supposed to preach. This is a point to which I object very strenuously. Each man to his own and this is the point at which our organization, I think, will have to go into action. I like about him the fact that he is always learning; that he is growing. We are people who begin the great folios of our Talmud with *daf Bais*. There is no *aleph*. We begin with the second page because there is the understanding, the very subtle reminder, that in this thing our knowledge is so little. We are so humble that it is as if we have not begun at all. This, of course, as you know has been the reason why in the old east-European *yeshivos* there was no ordination as such except by the individual rabbi. The idea of ever attaining the graduation, the commencement, this was unknown to our people.

He is a man who does stoop to conquer. He is a man who has brought high standards, good taste, who has sometimes gone counter to what people would like to feel, is the popular will and wish. He has not permitted, and in this I have gone along with him because I feel

basically this is the large responsibility of the cantor and particularly if one has a competent co-worker, he has not permitted inanities, the vulgarities and that which passes much more charitably than accurately as synagogue music.

When we speak, and I would just like to mention this other aspect, when we speak of influence of the congregation upon the community, he has had a great and tremendous influence. You have to remember that in Jewish life and in particularly those cities that have universities, those cities that have musical conservatories, the products of the great schools cannot help but be contrasted to our own. When you have, and I don't mention any specific Jewish community, when you have the things that pass frequently as Jewish radio hours, and when you realize against the great musical traditions of the church, for example, with its periodic great music, the passions and the theological music, when you recognize in these particular hours where the church is able to turn back to the faith of the Middle Ages when it was the dominant religious motif; when it is able to bring the knowledge of the arts, when it is able also to inflame with that which was the religious interest the past generations and against this mature music that pre-empted the greatest genius of the past, frequently what we give is very meagre in comparison.

Heinrich Heine was asked why the great religious institutions of the past were so much more important than those of today. He said there is a very simple difference. We build religious institution today on the matter of opinion. They built, in the past, on the matter of conviction. For us the impact of what we do in the community, speaking musically, in a community like Cleveland, or Rochester, or other places, there is an added responsibility in being able not only to lift the standards in our own congregations, but in being able to give as a kind of public forum that type of music, that type of dignity, that type of preparation of which Cantor Meisels is capable. This is why, as I looked around and saw so many of the men today whom the Cantor has brought to Cleveland for the various evenings of music, I thought of my own teacher, Dr. Binder. Solomon Rosowsky, of blessed memory, Lazar Weiner, Sholom Secunda, Gershon Efros, Julius Chajes, Vinaver, Miron—all of these were people whom he brought to our congregation, all these are people whom our people heard, all of these are people whom the city of Cleveland heard. Together with these men there have come to our community outstanding musicians, conductors and while we cannot consider as yet that we are able to match ourselves with the great conservatories, there is a dignity in our presentation, there is a sense of responsibility, there is certainly the building of good-will and there is a creation of a sense of pride I think in the lives and hearts of our people. This of course, too is part of the old tradition. We are part of a musical tradition in which non-Jews, as we know, listen to the Jewish song. We are part of a tradition in which our captors asked us to sing the songs of Zion. We are part of a tradition, for example, in Vienna which I visited, where in the days of Sulzer the musical great came to the synagogue. We

have the testimony of Franz Liszt. Somewhere he says he came to hear the great Precentor, he called him, Sulzer. He says: "We went to his synagogue in order to hear him. Seldom were we so deeply stirred by emotion, as on that evening. So shaken was our soul that we were entirely given to meditation and participation." We have tried in this way to be able to create that kind of service, to be able to fulfill that which is a sense of communal responsibility Jewishly and non-Jewishly. We can say about him, I think he was the first to have an entire service especially commissioned since the founding of the State of Israel and I say that it hasn't come easy. We have no great money people in the congregation. We have no great individual sources of wealth. It means that this is a difficult kind of work.

Except that through the years there has been built up in him, and I think he represents that which is a very, very fine picture, I don't like the word image, a very fine picture of people who feel that he carries the flag of responsibility in these matters.

Now I had wanted to speak about more musical matters, frankly, because I still have the *zechus* of having been a student of Dr. Idelson, of blessed memory, and I think, perhaps, having been a musician myself, my interests lie in that direction. I still would like to prove to myself what is Jewish music as I still find difficulties in other aspects of Jewish art. Dr. Idelson says there is a Jewish music; Toscanini said there wasn't a Jewish music but after you finish reading Idelson, what he calls Jewish music and in pointing out that Lewandowski, Sulzer and Naumburg used so many non-Jewish themes, you wonder what it is. This is a question about which, if we had time, I would like to hear from you.

But I turn from this to two or three things that I think are important to us and for us. Perhaps the practical side since so much has been covered so very, very well. One is the matter of our relationship to the cantorate. As we look back I think we can understand the reason for this kind of ambivalent role; if you look back, I think you'll find that musically speaking there is ambivalence. It's interesting that the Jews were the only people who never thought of music being divine. The Greeks did, the Hindus did, the Romans did. With us this is the invention of Yuval; this is man-made. For a people that had song and loved song, curiously they never thought of that as being divine. As a matter of fact, remember Plato thought the first subject to be taught was harmony, music. He had an idea that if you taught people harmony and music, in the ancient academy in Athens, they would be able to impart harmony into their lives. Of course, as you know it wasn't true then and it isn't true today. But when you look through the Jewish past you realize that in many cases we have no music which has survived. We don't even have a knowledge really of the instruments used; in many cases we are not even sure as to the instruments and the illustrations that we have.

We are a people who because of poverty, the poverty brought upon by the travail, the torture, the tragedy of our history, frequently could not afford and did not

make possible the permanent cantor-hazzan. Consequently, we did have the drifting of men from place to place.

Under the impact of the Renaissance and the Italian influence we did have the concept, too, of the troubadour, or of the wandering minstrel. Certainly, there did grow up, with the divorce, and I think in this the rabbis have a great share of the responsibility, the divorce of interests, the separation of these two faculties (they are part of a college, so to speak) of Jewish life. With the exception of the few great rabbis, in the 13th century, one in the 17th century, there has been no evidence, no interest, there is an occasional oasis in the desert of Jewish disinterest and what my colleague said in regard to a ministry of music. We have a ministry of education, but no ministry of music in the synagogue. So, there was a creation of a type of hazzan just as there was a creation of a type of speaker who basically was an entertainer, and it has been pointed out, how frequently the hazzan was asked in the Jewish communities, it is a matter of record, to sing the songs the Jews had heard non-Jews sing during the week for the Jews to have them sung on the Shabbat. Dr. Baron has pointed out (you know we always think of the Jew in the Middle Ages living in such an iron-tight ghetto that there is no relationship between the peoples; this is not true, it never was true;) that the cantor was asked to sing songs which the Jew who did have business with the non-Jews heard during the week and that the cantor was asked to sing that kind of lighter music because living in a day of tremendous pressure and strain, our people turned to that, as all people do, and despite the objection of the rabbis there was this tendency.

What is the impact of the synagogue today? My own feeling is that from the point of view of numbers, religion in America has never been numerically as powerful. And when people talk about the "good-old-days" we know that the American people never had the kind of affiliation which we have today. This I don't believe is entirely a matter of religion. This I don't entirely believe is a matter in which we can gauge the influence of the synagogue. This I believe is largely a result of conformity; this I believe is largely a matter of affluence; this, too, is also a matter of suburban living. My own feeling is, and I am sorry, being in the rabbinate longer, I ought to be more optimistic than my colleague, my own feeling is that we face great, great challenges; that we have seen a tremendous victory of secularism, especially in Jewish life.

The great tragedy is that events come to Jews 50 years later than to other people. We got our nationalism that built Israel. We got our secularism and skepticism after other people. We have not entirely come out of it. I think there are very obvious criteria in the matter. How much difficulty do we have raising the sums of money for the theological schools in the United States; how difficult is it for us to get money for Jewish education as compared to anti-Defamation?

Who are the managers (we live in a time of managerial revolution) of the Jewish community? These are mainly the people who are placed in posi-

tions of power by the Welfare federations of the various communities. In many cases these are people who look upon themselves as rivals to the synagogue, as I look around and see so often where the clergy is called to give the Invocation and the Benediction, but the main address is given by others. This is why I am tremendously thrilled going out to Seattle and speaking there as a rabbi (I am not a professional social worker). I am very, very young in learning this matter of aging, but it is interesting that the people who asked me to speak, non-Jews, they were the people who asked a rabbi to give a keynote address. These are important meetings. I am sure that if the heads of these departments were our own people, they would not have asked another minister, I am sure, they would not have asked a rabbi. I think we have to recognize that some of the things that were pointed out, the fact that young people are going to college is precisely a great and tremendous challenge. For, if you look at some of the series of tests, and I do realize and say hopefully that the young people who are radical at college may become more conservative later on, you'll find that Jewish children particularly gave us very dismaying and very pessimistic pictures of the sense of affiliation with Jewish life. In places like Brandeis, particularly, we found the smallest percentage of people, of young people, who said they were interested in Jewish life, who wanted to marry Jews, who wanted to continue the Jewish tradition. When you realize that in America one out of three children go to college and roughly amongst us, two out of three, and if we are not able to cope as yet, I say as yet hopefully, with this spirit of inquiry, of freedom, with whatever it may portend, the fact that our people go away to college, this in no sense is any assurance, this is an added challenge. I have not been able really to derive from this and from many of our people in college any great sense of assurance in regard to the perpetuation of Judaism. My only hope is that past generations have always bewailed them; we've always said *kaddish* over the generations and thank God we are here and we are alive. So that there must be something wrong with our thinking.

God Himself has His own way.

But for 50 years, since World War I, the leadership of American Jewry has been in the hands of men of great wealth. This could not be helped. We were always saving Jews and we placed saving Jews before the saving of Judaism. When we weren't saving Jews, we were rebuilding Israel; we were giving in an unprecedented amount in a kind of generosity which is almost incredible. But when all is said and done, all of this meant then that the leadership in the American Jewish community for 50 years has been mortgaged to men of wealth. The building of larger synagogues has increased this responsibility. So from that point of view I have not seen in too many men of wealth a great and deep humility, which to my mind is basic to religion. This is one of the vast problems.

I know and when I say this I look to a school like Brandeis. Here is a school which originally came in to carry the Jewish name, today it doesn't particularly. I never thought that we needed a school to carry the

Jewish name. We've gone far beyond that in America. The only reason we had schools that came out of religious organization⁸ in the early days of America was because they were the only people who did it. **Harvard** and Yale were founded to make possible the teaching of ministers. But after that time, today, we have gone into the matter of creating a religious school to give to America when America has already departed from that particular tendency. I think, I am very frank, how easy it is for the large sums of money to be raised there and how difficult it is for us to raise commensurate sums of money-take for your own Cantorial Institute, take for the Seminary-this isn't true only for Conservative Judaism but for religious institutions as such. Immense sums of money flow into the hospitals. Everyone is afraid of being sick. Nobody is afraid of being a Jewish scholar.

I say to people, friends who have wealth, and I have a boy who is going to be a doctor, I hope-he is pretty well along-this government gives vast sums of money-the hundreds of thousands that you give as a rich man, this is nothing. They open up a little gate and the money pours. The hospital has access to government funds. Religious institutions **have no access** to government funds. Religious institutions have to be supported by religious people. The other institutions can be supported by all people. From that point of view I cannot subscribe to the centrality of the synagogue. If I were asked, and we saw this in Cleveland, I don't want to keep you too long, where we have the difficulty that they have all over in regard to the civil rights situation. It was extremely interesting that they called 50 of the outstanding leaders of **Cleveland**. Out of the 50 leaders there was one clergyman. This is already in a field where religious leaders have spoken. This is certainly a field in which we have something to say-a historic message. This is something which certainly is based and bound up with **the matter of human rights** which is our forte. But you see the way in which this committee was set up-one out of 50. I think that we have to, without bewailing this too much, I think we have to recognize that whether or not we have centrality in Jewish life, and maybe this isn't even the desirable goal, for in those countries-I **remember** visiting the Scandinavian countries where **up until recently** they had a state religion and in those countries where the church was not challenged, the religious attendance was the lowest. The people had to check off a certain amount of their income which went to the support of the church. There wasn't any feeling of direct relationship to the church. So the question of whether or not we will have centrality, this I think may not altogether be within our hands. I think there are sharp differences of opinion between us and between other people.

As I look around, I am happy to see some young men, young men who have gone into the cantorate. I worry about enough young men going into the rabbinate. I look at the Episcopalians, for example, who are successful businessmen and they are the only group where successful businessmen give up careers; of course it doesn't take them eight years more, four years later, these men go out as Episcopal ministers

and as Episcopal priests. They are the only group that show that kind of vitality in regard to replenishing their ranks, in regard to refilling and to entering the profession. This is a ready criterion of viability, of how *lebensfähig* it will be.

All of the problems, we cannot solve. My colleague has pointed out that which is a great shift and change because we will have a very, very educated congregation; it will not be necessary for them to come to us to read the things they can learn just as well. They can read the same books and the same commentators. It will not be necessary for congregations simply to come and hear a great preacher. I think that the great achievement of the rabbi will be in the realm of scholarship and in the realm of counseling. The breaking down of the American family under the pressures of modern life, the domestic difficulties that we all know, all of these--the tremendous problems, the psychiatric needs that cannot adequately not be solved but even be met by trained psychiatrists. All of these have given to us a greater mandate, a greater responsibility and as we have made this particular, and will make this particular change, I think in our functions of working more modestly in the realms of education, of working very privately because we can't speak of things that are confidential in this particular realm, so, too, he has pointed out well to you what the cantorate has gone through and must go through at this stage. We hope and pray, in the time to come, that we will together be able to achieve for our people, that we will be able to teach our people the resources of Judaism; that we will be able for those who wish and for those who will to continue to speak an authentic word of the Jewish tradition. That word reinforced by the music which is the music of the heart and soul, this we hope will enter the faith, the heart, the lives of our Jewish people and that whether we are in large number or whether we are a minority, we recognize that standards have nothing to do with popularity; recognize that values have nothing to do with size or whether our lot is to be spectacular or to be more modest that we will walk together. Once more the effort must be made to create out of this tiny world in which we live and out of this little bit of time that is given to us, to write for ourselves a song, thrilling and beautiful. Thank you

Rabbi Seymour J. Cohen

(Summary Of Paper To Have Been Delivered)

I regret my inability to be present at this significant discussion of the role of the synagogue as it affects the individual, the Jewish community and the general community.

Sen. Fulbright (D-Ark.) delivered an address to the Senate on American foreign policy recently. One doesn't have to share his approach when one borrows a felicitous phrase from him. He spoke about "Old Myths and New Realities."

It is important for us to relate to the "new realities" of the emerging American Jewish community and the role which the synagogue plays in the shaping of its affirmative character. Any examination of the American

Jewish community of the 60's points out the most evident fact that ours is a community where the "religious" element plays the most prominent role. If one takes, as a good index of concern and involvement, the number of children enrolled in congregational schools, one finds that in 1926 four out of ten American Jewish youngsters were trained by congregations. The remainder attended communal schools whose main interest was cultural and whose orientation was secular nationalist. By the time the now-famed Dushkin Report was delivered, the percentage had risen to nine out of ten. (1967) The various reasons for this drastic change are all too familiar to an Assembly whose membership is consecrated to the synagogue, its services and schools.

The American Jew accepts religion as the chief factor in his Jewish distinctiveness. While the synagogue in our immigrant days at the turn of the century and prior to World War I was a divisive factor, the situation now has changed. We are dealing no longer with an immigrant community, but one which has acculturated itself to the American scene.

There are divisions to be sure between the three major religious groupings. Since 1926, however, the Synagogue Council of America has functioned with representation from the three wings. In local communities, Reform, Orthodox and Conservative Rabbis function together in joint rabbinic organizations. Splendid examples of his brotherly co-operation are the New York Board of Rabbis, the Chicago Board of Rabbis among others. It is well at this point to emphasize that an outstanding Labor Zionist analyst wrote recently, "What is noteworthy is that not one of the three religious trends lost ground as a result of cooperation. On the contrary, all have registered growth since World War II - so much so that the *synagogue has again become the center Of Jewish identification in America, both in a religious and communal sense.*"

We cannot, however, be completely sanguine about this development. The synagogue picture outwardly is a glowing one, yet there are many observers who point out that the American synagogue is not always a religious institution. While affiliation continues to grow, American Jews go to the synagogue less frequently than any other religious communion in America. This is noted by our Christian counterparts. A leader of the National Catholic Interracial Council, in a private conversation, stressed the fact that Jews do not appear to be "a faith community." To be sure, there are many facets to Jewish identification, but it is hard to explain the reality that Israel which taught public worship to the world is not a splendid exemplar of its teaching.

The Synagogue in America has gone through a number of developmental phases. The congregations of the "Third Area of Settlement" are a far cry from the old "landsmanshaft" synagogue. Fundamentally, we ought to remember that what will happen to Judaism in the future will depend on what will happen to our synagogues. The future character of Jewish life in this land will not be shaped on the rolling greens of our country clubs, or in the dining halls of our

Jewish city clubs, or even in the high panelled council rooms of our well intentioned philanthropic bodies. The character of Jewish life will not be determined even in the antiseptically pure atmosphere of our Jewish hospitals. The essence of our religious purpose will be distilled in the synagogue, the great laboratory of the Jewish spirit.

The synagogue has become everything but a house of worship. If the American synagogue is to be more effective, we must permit the synagogue to function as it was historically intended to be—a House of Worship—a place of prayer, for study and the enhancement of the human personality.

The question of the status of the synagogue, with all of its limitations, in developing American Jewish life must be faced honestly and squarely. There are many so-called national leaders in our civic and patriotic organizations who are anxious to circumscribe the impact of the synagogue. While the synagogue on the local scene plays a pre-eminent role, this is not the case on the national Jewish scene. The National Catholic Welfare Conference representing America's Catholics, the National Council of Churches representing the Protestants, choose to relate to the Synagogue Council of America as their Jewish counterpart group. The synagogues of America were represented by the Synagogue Council of America at the historic National Conference on Religion and Race, the National Council of Churches Conference on Religious Liberties. Together with Catholics and Protestants, for the first time in American history, a joint three faith statement was given to our Congress on Civil Rights.

There are several Jewish organizations that seek to pre-empt this role as the representatives of the American religious Jewry. There are some spokesmen who urge the synagogue to keep its place and accuse the rabbis of wanting to become cardinals. Synagogue leadership, in the spirit of dispelling the "old myths" and learning to face the "new realities," believe that there ought to be a re-allocation of the responsibilities which the various Jewish organizations must have in order to build a viable democratically organized Jewish community. The re-organization of the American Jewish community can only begin with a candid appraisal of the role, present and potential, of the synagogue. The vast majority of American Jewry, as I mentioned before, **identify themselves primarily with their synagogue organizations.** What will happen to Jewish life in this land will depend on what will happen to our synagogues. Affirmative Jewish living in this land is interwoven with the destiny of the synagogue!

A favorite teaching method used by rabbis was a play on words. In analyzing the role of the sanctuary, ("mishkan"), the Midrash said, "Do not read 'mishkan' (sanctuary) but 'mashkon' (security)." The synagogue is the only institution **on** the American scene which is uniquely and intrinsically Jewish. Years ago men thought that Judaism could survive as a secular civilization. The force of circumstances and logic of events compels most American Jews to subscribe to the idea that the synagogue in America is our spir-

itual stronghold, our security. There are some die-hards who think that the Jewish way of life, denuded of faith and empty of religious value, can persevere and even be creative. This is the argument given by the last remaining Jewish socialists. The day will come when they, too, will recognize as did the Labor Zionists, that without the synagogue there is little possibility of a purposeful survival in this land. (One may note, too, that Histadrut has invited a group of Conservative Rabbis to participate in a dialogue this summer with the leaders of that great body in Israel.)

Everyone comes to the synagogue these days; they come for money and manpower, funds for drives and workers for causes, but do they come for the message of the synagogue, to perfect the world under the Kingdom of God? Let them who need the strength of the synagogue come for help, let them take not only money and manpower but let them partake of the spiritual and eternal truths of the synagogue. Synagogue leadership doesn't seek centrality in the community. It would rather like to serve as a catalyst summoning all Jews affiliated and non-affiliated, into building a totally survivalist community.

Reflecting on the old myths of community-allocations and the reality of survivalist needs, may I observe that the community which has the power to raise hundreds of millions of dollars ought to distribute its resources equitably so that the future of Jewish life is enhanced.

It is told that the saintly Rabbi Salanter converted synagogues into hospitals during an epidemic in Kovno. We all know that to heal the sick, to preserve life is urgent. If a community is confronted with the choice of maintaining synagogues and religious schools or its hospitals, we must agree that the sick come first. The question which must be asked is what happens if we are faced with the question of hospitals or religious worship, of clinics or classes, of Moshave Zekanim or Midrashot for an entire generation. What then should our attitudes be? Judaism cherishes life of man but long life is not an end in itself. Life has meaning when there is purpose, when there is knowledge. Life has purpose when there is understanding. Daniel Webster once said, "Knowledge is the great sun of the firmament."

The American Jewish community would do well to grant a high priority to Jewish religious education commensurate with the great concern which we have shown for raising our medical standards.

May I bring to your attention on the entire question of the synagogue and the Jewish community centers the sense of the most recent resolutions of the Synagogue Council of America.

"Some of the constituent agencies of the Synagogue Council of America have expressed concern regarding policies of many community centers and Y's. . . . These policies indicated, at times, a lack of regard for the sensitivities of Jewish religious communities in the United States.

"One such sensitive area has been the increasing number of JWB affiliated Y's and centers which have

either opened or expressed their intention to open on the Sabbath.

"The SCA believes that in the best interest of all, a moratorium on Sabbath openings be immediately effected.

"Furthermore, we believe that in lieu of the 'many significant areas of concern which now unfortunately exist between these centers and the organized religious community, it would be beneficial to the entire Jewish community of recommendation II, Section 1 and 2 of the Janowsky report be implemented immediately.

RECOMMENDATIONS

"The JWB should continue its present efforts to reach an understanding with the organized synagogue bodies, notably the Synagogue Council of America. Such an understanding would serve a twofold purpose. It would elicit greater participation from the affiliated synagogue centers, and remove much of the tension between synagogues and centers in the local communities. A statement of principles for the Jewish center movement, such as has been proposed and emphasis upon Jewish content, would of themselves promote closer cooperation."

It would be well for all who are committed to maximal Jewish survival to be courageous enough to re-appraise our community. By pooling our thoughts, energies and dedication we can hope to restructure the Jewish community.

We must educate our people to the new realities of a new age. One of the great realities is in the realm of the spirit. A leading Reform theologian asked recently, "Why does Judaism (in the case of even our more loyal members) generally have so little impact on their lives?" He explained that the answer can be found in analyzing the level of Jewish faith. Our members believe in Judaism but they have a prior faith of greater importance. "As long as Judaism can be explained in terms of their private world of belief they will accept it. . . . But let it transgress their private norms and Judaism becomes a bore, a chore and a nag."

May I add that to their way of thinking, worship! ping at the altar of the goddess of success is more important than attending a service, prestige in the eyes of men has priority over prayers to God.

Judaism cannot be cast in the mold of our own relativism. Judaism must be the absolute in the life of our people. Her paths of peace must be the grand highway of our personal fulfillment. Over and over again we must stress through personal practice and group behavior that Judaism is the cardinal commitment, the central concern of our individual careers. The synagogue is not our livelihood, but our lives! The destiny of the American Synagogue must be the over-riding concern of every Jew.

The synagogue has sustained us in the past.

Her teachings give meaning and purpose to our present.

Let us be steadfast to her in the future.

Do heed her summons to a life of spiritual greatness.

Let us build our community on firm foundations that will never be moved! Only in a synagogue stimulated, faith motivated, observance committed community is our future assured.

TREASURES YOU MAY HAVE OVERLOOKED C-CHORAL COMPOSITION

HAZWN GEORGE WAGNER

*Congregation Beth Yeshurun
Houston, Texas*

<i>Adler, Hugo</i> , Early Will I Seek Thee	Trans.
* Shomer Yisroel	Trans.
A Woman of Valor	Trans.
Ahavas Olom	Trans.
Ho Lachmo Anyo	Trans.
The Joy of Dedication	Trans.
By the Waters of Babylon	Trans.
<i>Adler, Samuel</i> , How Precious is Thy Loving kindness	
	Oxf.
A Prophecy of Peace	Mer.
Set Me as a Seal	Mer.
Psalm 67	Gray
A Hymn of Praise	L-G
Psalm 100	Trans.
Praised Be the Lord by Day	Trans.
<i>Bernstein, L.</i> , Hashkivenu	Whitmark
<i>Berlinski, H.</i> , May the Words	Merc.
<i>Binder, A. W.</i> , Sing Unto the Lord	G. S.
*Festival Song	Trans.
Hallelujah	Trans.
Lord Do Thou Guide Me	Trans.
<i>Bloch, E.</i> , (Sacred Service) May the Words	Summy-Birchard
<i>Braslavsky, S.</i> , Untane Tokef	G. S.
<i>Chajes, J.</i> , Harken to My Prayer	Trans.
Psalm 142	Trans.
Zion Rise and Shine	Trans.
Adon Olom	Trans.
*Song of Galilee	Trans.
<i>Coopersmith, H.</i> , By the Waters of Babylon	Trans.
A Psalm of Thanksgiving	Trans.
Davidson, C., Adon Olam	Mills
Shomer Yisrael	Mills
<i>Discount, P.</i> "Hashkivenu (1 & 2)	Bloch
*May the Words (1 & 2)	Bloch
*Hineni	Bloch
*Unsane Tokef	Bloch
Foss, L., Adon Olam	G. S.
Behold I Build an House	Mer.
<i>Freed, I.</i> , Blessed is the Man	Trans.
Bless the Lord, O My Soul	Trans.
Psalm 30	Trans.
In Distress I Called Upon the Lord	Trans.
*I Will Lift Up Mine Eyes	Trans.
Make a Joyful Noise	Trans.
A Woman of Valor	Trans.
*Hassidic Service for Sabbath Eve	Trans.

<i>Preudenthal, J.</i> , The Lord's Blessing	Trans.	<i>Werner, E.</i> , Rabbi Akiba	SMP
The Lord is My Shepherd	Trans.	Rabbi Shimon	SMP
* Shabbat Shalom	Trans.	Rabbi Shimon	SMP
<i>Fromm, H.</i> , *Servant Unto Thee	Trans.	Rabbi Tarphon	SMP
Anim Z'miros	Trans.	Three Sacred Synagogue Compositions by	SMP
*Around the Sabbath Table	Trans.	Rossi (Edited by Werner)	
*Sabbath Madrigal	Trans.		
*The 23rd Psalm	Trans.		
V'shomru	Trans.		
Vayechulu	Trans.		
Anthem of Praise	Trans.		
Al Hanissim	Trans.		
<i>Gordon, L.</i> , I Will Lift Up Mine Eyes	Trans.		
0 Beautiful Sabbath Day	Trans.		
<i>Guttman, D.</i> , Song of David	Trans.		
<i>Helfman, M.</i> , * Hashkivenu	Trans.		
Who is Like Unto Thee	Trans.		
Prayer of Dedication	Trans.		
<i>Jacobi, F.</i> , *L'Cha Dodi-Arvit l'Shabbat	Trans.		
* Ono B'choach (Prayer for Deliverance)	Trans.		
Hymn (words by Saadia Gaon)	Trans.		
*May the Words	Trans.		
<i>Janowski, M.</i> , Selections from "Sh'mot"	FJM		
Vihi Noam	FJM		
Horiu	FJM		
Or Zarua	FJM		
<i>Jospe, E.</i> , Ani Maamin	Trans.		
Sing Unto the Lord	Trans.		
<i>Landau, S.</i> , L'Cho Dodi (Friday Evening Service)	Bloch		
<i>Marcello, B.</i> , The 19th Psalm	Trans.		
<i>Rossi, S.</i> , Psalm 80 and Psalm 146	Sal.		
<i>Saminsky, L.</i> , In Mercy Lord	Mer.		
<i>Schalit, H.</i> , V'Shamru	H. S.		
Song of Glory (5 Anthems)	H. S.		
0 Lord What is Man	H. S.		
The Sacred Covenant	Trans.		
0 Sing Unto the Lord	Trans.		
Psalm of Brotherhood	Trans.		
Kiryah Yefefiah	H. S.		
<i>Silver, M.</i> , Psalm 96 and Psalm 97	SMP		
<i>Starer, R.</i> , Psalm of David (Psalm 13)	Presser		
<i>Topel, J.</i> , Two Psalms of Dedication	SMP		
<i>Weinberg, J.</i> , Hallelujah (ps. 150)	Trans.		
Tov L'hodos (ps. 92)	Trans.		
Prayer of Thanksgiving	SMP		
<i>Weiner, L.</i> , Ashrei Ha-ish (Psalm 1)	SMP		
*May the Words	Mills		
<i>Weisgall, H.</i> , Who Is Like Unto Thee	Presser		
So Spake Rabbi Akiba	Presser		
*How Fair is Thy Love	Presser		
<i>W eiseer, G.</i> , *Asher Bidvaro	Shulsinger Bros.		
*Adon Olam	Shulsinger Bros.		

*For amateur choruses; not too difficult

KEY

L. G. Lawson-Gould
Gray H. W. Gray
Merc. Mercury Music Publ.
G. S. George Schirmer
Oxf. Oxford University Press
H. S. Heinrich Schalit
Presser Theodore Presser
SMP Sacred Music Press
Sal. Salabert
FJM Friends of Jewish Music
Trans. Transcontinental Music Publ.

WEDNESDAY, MAY 27TH, 1964

AFTERNOON SESSION A CONVERSATION WITH PINCHIK

Hazzan Todros Greenberg :

*(Spoken in Yiddish, translated by
Samuel Rosenbaum)*

Dear Colleagues-Hazzanim, gracious ladies and guests :

I hope you will forgive me for speaking to you in Yiddish. Those who will not understand me need not worry; they will not be missing very much.

Not too many years ago I participated in a discussion at a session convened by the Chicago Cantors Association. A young cantor approached me. He said that my paper had been a very interesting one, but that he regretted that I had spoken in Yiddish since he said he only understood about 30% of what had been said. I told him; "It is a pity that a Jew is never satisfied. Had I spoken in English, I assure you you would not have understood even 10%."

I hope you will forgive these light-hearted remarks, I do not intend to disturb the high spiritual level which has been achieved at this conference these past few days. It has really been a remarkable achievement. I am sure that each of us will leave here spiritually enriched and professionally ennobled by the sessions and concerts in which we have been privileged to participate.

Before I proceed to the business of this session I plan to depart somewhat from the subject at hand for a short time. You will forgive me. I have *come* from a long distance and I believe that this entitles me to some consideration. I can also assure you that I will not enlarge too much upon the five minutes which have been allotted to me.

I should like to leave you with a few personal observations. For instance, I find that had to travel from Chicago to New York and back to find out that many people like us. Many of us are under the impression that the public does not particularly take hazzanim to its heart. I am delighted to find that this is not so. At this convention there are literally hundreds of lay people who are as enthusiastic about hazzanut as hazzanim themselves. And it is worthwhile for us to know that we have a public who appreciates what we are and what we do.

My duty is, my pleasant duty, in this session is to present our guest of honor to you. Believe me it is not an easy thing to present Pinchik. In addition to his professional originality he is a distinctive and original personality in his own right. He lives in a very private world, as do all great creative artists, and it is often very difficult to enter this private world. I had the pleasure and honor to meet and to know Pinchik many years ago, towards the end of 1910. We both come from the same little town and if, I am not mistaken, are even distantly related. Our town, Zhivitev, was one of the tiny shtetlekh of Czarist Russia. In 1912 I left to study with Birnbaum in Czenstochov and in 1913 I left for America; he remained in Zhivitev. I always kept in contact with him and knew pretty much what was happening to him. In 1926 he came to America.

I am certain that every cantor in America is acquainted with Pinchik. If you have not heard him in person, you certainly have heard him in his many recordings. I am sure you all know what Pinchik has meant to hazzanut, and what his great achievements are. You have all read what the professional journalists and critics have had to say about Pinchik. I will present him to you in the form of three true anecdotes. I believe these will help you to know Pinchik a little better.

The first incident took place in Zhivitev, our home town. One of the town characters was a water-carrier named Chaim. I am sure you can understand the type of Jew who was a water-carrier in a little shtetl. A simple, untutored person. I once asked Chaim what he thought of Pinchik. In his own water-carrier vocabulary, he answered: "What can I tell you? I only know when I hear Pinchek *daven* my whole body is covered with goosepimples and I have the feeling that an army of ants is parading up and down my back."

This probably sounds funny to you, but believe me these were his true words and I think that they express a feeling we have all had. I think, too, that this appraisal by a simple man of the people is more meaningful and more worthy than all of the criticisms of the professional journalists. Because in truth, the professional journalist is more interested in the literary quality of his review than in depicting the personality as he actually exists.

We will go further to the second incident.

In 1927 Pinchik came to Chicago. I believe that almost eighty per cent of his appearances in this country were in Chicago's Sephardic Shule. In those days the shule had a president whose name was Reb Arele Freedman. He had a brother, a wise and learned man whose name was Reb Yankel. Reb Yankel was a

wonderful, sincere and devoted Jew. This particular incident took place on Pesach. A Chicago hazzan, Moshe Golub, along with many of us had come to hear Pinchik. Golub went over to Reb Yankel and asked him how he had liked Pinchik's davening.

Reb Yankel didn't think long. "I'll tell you, my friend, when that rascal, Pinchik davens-he manages to scratch me where I itch."

However, Golub was not satisfied. "How about this cantor and the other cantor (there is no need for me to mention names here), how did thy strike you? "Well, I'll tell you. Those cantors also scratched me, but they never seemed to find the exact spot where I itched."

I am sure you get the point. Ordinary people are not phrase-makers -they are not looking to be arty. They are only interested in saying what is on their minds.

The third incident took place in Chicago in 1928. There was a well-known lady in Chicago whose name was Blumke. She was a very active woman in all Jewish cultural affairs. She had been raised in the home of her grandfather who was himself a hazzan. Of course, she thought that her grandfather was the greatest hazzan that ever lived. Whenever a hazzan came to Chicago you could always be sure to find Blumke in the congregation listening. She loved all hazzanim. But none of them, no matter how great, managed to live up to the stature of her grandfather. This one did not have as good a voice. The next one had a poor coloratura. The third was not as musical, etc. She just was not satisfied with any of them. She was not vicious. She recognized all of the great qualities of every hazzan. But she managed to find at least one, and many times more, short-coming when she made a comparison with her grandfather.

The time is 1928 and once again Pinchik is in Chicago. I look around and I see Blumke in the congregation. She was usually smiling and was generally a happy person. This time, however, she wore a sad look. I asked her whether she was not feeling well and she said that she was well but that she had something urgent to ask me. We walked over to a corner and I could see that her face was troubled.

"Todie, tell me the truth. Do you think my grandfather was a good hazzan?" I realized that hearing Pinchik had disturbed her greatly. She had finally been shaken out of the fantasy which she had woven about the memory of her grandfather. It took Pinchik to do it.

In my own name, but particularly in the name of the three individuals about whom I have just spoken, I am honored to present to you the one and only Hazzan Pinchik.

Hazzan Pinchik :

(Translated by Hazzan Samuel Rosenbaum)

As you know I have never spoken publicly before, and I think I would have preferred, for my first appearance as a speaker, to speak before a group of 15 or 20 colleagues and not before a crowd of over 1,000. Nevertheless, I will try to do my best, to answer some of the question which I know you have about me.

You must realize that it is rather difficult for me. Singing is my profession and I have sung, literally,

before millions of listeners. Now, for the first time, I have been put upon a stage to do something which I have never done before in my life, and I will not even be paid for it.

I must tell you the truth. If someone would have told me that Pinchik would become involved in such a situation I would not have believed him. But, nevertheless, I must tell you that I have been tremendously impressed and have had the greatest pleasure in spending these last few days in your company. I believe that my enjoyment alone will force me to speak out to you because it would be very difficult for me to contain myself, after what I have heard and seen here these past few days.

I am in a situation somewhat similar to the man who was drowning. He called out for help to swim in shore someone heard him and told him to swim in toward shore. The drowning man, with his last breath, yelled out: "I can't swim." From the shore came back the answer: "Then this would be a good time for you to learn."

Another thing has given me courage. I have heard a number of you speak so beautifully these last few days that I have already learned something from you. So I will try my best.

I have never in my life thought about composing. I am not a composer. I grew up, as you have heard, in a tiny village. If I had enough time I imagine I would want to begin from the very beginning. While I can't go into detail regarding those early years I think you ought to know that the very first hazzan I ever heard was Todros Greenberg. I remember it as though it were only yesterday. He came to town to officiate in our synagogue and I remember very clearly how beautifully he sang R'tzei, by Shlossberg.

I also remember that he formed a choir comprised of all of the intellectuals of the shtetl and this is the first choir that I had heard. I sang for some short time with the hazzan of our town. I learned a little about *mussach*; learned to read music and little by little I developed as a musician

I lived in very poor circumstances. My friend Todros, was more fortunate. He was able to leave Zhivito to go to study in a larger community. Instead my father sent me to a Yeshiva in Skvere where I stayed for 2 years. It was an interesting place. There were over 200 students at the Yeshiva and it was a practice there for the students to conduct services every morning and evening excepting on Shabbos. On *Shabbos* one of the adults would officiate. You can understand that when this practice is repeated over a period of two years one becomes more or less experienced in davening.

Also during these two years I was a frequent visitor to the home of the *rebbe*. This well-known personality was a host to many of the world's great hazzanim. These were not necessarily hazzanim who were known commercially but they were wonderful *baalei tefillah* and I am sure that I learned much from them. You know there is a saying that the pipe smells from its tobacco. If any period can be called influential in my life then certainly these two years at the Yeshiva were such a period. This is where my hazzanic roots are buried.

Later on I managed to get to Kiev where I enrolled in a music conservatory. To help make ends meet I became a pianist in a movie house. I played while the films were shown on the screen. I was always fascinated by singing and by hazzanut. I seized every opportunity to hear a hazzan or a singer. But whomever I heard never really satisfied me. I always felt that this music was not like what I had heard those two years in the Yeshiva. It was nice but somehow I did not have the feeling that it had anything to do with my inner self. Believe it or not, I carried this thought with me all my life. Wherever I went and no matter what music I listened to I always consciously or sub-consciously compared it to the sounds that I heard during those early years. Somehow, nothing I heard seemed as close and as real to me. I cannot explain it; it persists with me even until today.

My grandfather, of blessed memory, used to have an expression that certain things belonged only to the rich. Anything that was beautiful, lyrical, sensuous, nothing of that nature was for me, it was for the rich. Even if a pretty girl passed by he would always tell me that she was not for me. Such things were for the rich. This was pounded in to me so consistently that I was never able really to enjoy beautiful music. It was not for me. It was too beautiful. This developed so deeply in me that it became second nature. No matter what I heard, no matter how beautiful, the thought always crossed my mind that it was not for me.

For example: Years later, when I had somewhat established myself, and began to earn my own livelihood as a pianist—I made, in good weeks, about three dollars a week—I remember paying a half dollar for a ticket to hear Pini Minkowsky daven on Friday night. The music was extraordinarily good, well sung, well chosen—I doubt whether I ever heard such an elegant musical performance in a synagogue, with the exception perhaps of the singing of the choir in my own synagogue many years later. But somehow I was not satisfied with it.

Perhaps if I were a psychiatrist I might understand it better. I never quite understood my dissatisfaction. Was it simply envy, envy on my part that someone else could produce such beauty? Or was it my grandfather's warning that it was too good for the likes of me?

Whatever the reason I know that this feeling remained with me all my life. The extraordinarily beautiful is not for me — it has nothing to do with me.

So, in time I developed this approach to music and it remained with me through my years as a pianist, a singer and a hazzan. I tell you these small details of my early life so that perhaps you may better understand my approach to hazzanut.

After the Revolution, the Bolsheviks took over Russia. In as much as I had such excellent credentials (my grandfather was a pauper, my father was a pauper, and I was no better) they took me into their charmed circle. As an artist I was permitted all sorts of freedom. They gave me a studio, a piano, an organ; they even sent me to music school. I learned harmony, counter-point theory, singing . . . they just continued to pour schooling into me. I was not asked to do anything else but to soak up this atmosphere of music.

I became a special favorite of the Bolsheviks because of my special ability. (Today, I can tell you about it, since I am an American citizen.) My specialty was to compose anti-religious songs.

I am not ashamed of that period of my life. Those (Jews) who wrote the texts to my songs were very fine people. True, they were loyal communists, but nevertheless the talented and good people.

These anti-religious songs which made me a popular figure were aimed at the Jewish masses and so they just cried out for a Jewish tonality, a Jewish phrase. For instance, they gave me a song,

"Father, on this Simhas Torah, don't be afraid of anyone,

For in Heaven there is no one "

I worked on this song for a long time. And you know of course, that I was not looking for beauty, since beauty was not for me. I had to look for something that was meaningful to me. So I set the poem to the *nusah* of Atoch *Echod* from the Sabbath *Mincha*. How else could I have done it? Nothing else had any attraction for me, nothing but the old synagogue melodies which were bred in my bones. How else could I have done it?

When I brought the *song* back to the Ministry, the officers in charge were delighted with the song. Why, Certainly not because it was great music, or stirring music, but because for all of the communist loyalty the officers were Jews and they just were delighted with the familiar Jewish melody..

His kind of creativity gave me a reputation with the official Bolshevik circle.. Through these songs I became known as Pinchik, and because of them I was able to get a thorough musical education. I was encouraged to travel around the whole country, seeing, learning, remembering. Everything I asked for, I received. I lacked for nothing.

One day, I was already well established, my superior, Itzik Feffer, came to me and asked me to compose a tune to a poem. The poem was called, "Good Times."

"I ask the summer to tell me why he flies by so quickly "

A simple story and I composed a simple tune.

Feffer was very pleased with the tune, however, and gave me several additional tunes to work on, one after another, until one day he assigned me to work on a poem which was a particular favorite of his. It was a grisly sort of poem:

Dead Christian ladies,
In tufted chenille, lie
Sprawled on the seats of the train.
On their necks
No strand of pearls
But a necklace of lice, etc., etc.

I read these gruesome words over and over, ten times, a hundred times. I could not begin to find a tune. I just could not. And I wanted so to please Feffer. He was my superior, and through his kindnesses I was later permitted to escape to America. Aside from that, I liked the man.

But I just could not translate those words into music. I understood the poem, alright. And I understood the misery that had inspired them, but I just

could not sing them. In the end I never did compose a tune for this poem. Obviously nothing **could** draw out the music that was in me that was foreign to what I had learned in the Bes Hamidrash as a **boy**. Nothing that did not have a spark of Jewishness in it meant anything to me. I was interested and creative only when it concerned such things. While I was moved by beauty and by ugliness and was sensitive to it, I could not react to these things as a composer unless the roots of this beauty or ugliness went back to my own **roots**.

One of the high points in my career was my tenure as hazzan of the Great Synagogue in Leningrad. Not only for the obvious prestige of that office, but more because it gave me the opportunity to become acquainted with the greatest musicians of that time. For instance, when I became the hazzan, I engaged the famous M. Milner as my choir director. So I was thrown into contact with the most illustrious names of the Jewish musical world.

I would show them some of my pieces, the songs, the prayers, etc. Their warm response to these primitive pieces gave me courage to think that I could compose for the synagogue. Of course, in Russia I could not compose openly for the synagogue and so I composed secretly.

.. But when I came to America, I could hardly contain myself. Here was a land where nothing was forbidden. Everything was permitted; everything was possible.

When I first came to America, however, I came on a visitor's visa, good for only 6 months. And so I was still fearful of showing my work to anyone, lest it be reported back home that I was composing religious music. I thought that it would be wiser not to make an open break, for after all I might have to go back some day.

However, when I finally became an American citizen I began to show my things around. Not as a composer showing his stock-in-trade, but rather as an indication of my own spiritual reaction of these sacred texts and religious ideals and ideas.

As an example, one day I met our good friend Hazzan Ephros who complimented me on my recitatives. He suggested that I write a setting to Mah *Tovu* for the *Shalosh* R'galim. The idea appealed to me. I agreed that something different than Lewandowski's pirating of Cari *Mio Ben* was long overdue.

In this way, I gradually gained the confidence to write this piece, that piece, until I had accumulated quite a few. In those days, I never stayed put for very long; I was constantly travelling all over the country, all over the world ; and I never gave any serious thought to what should be done with these pieces.

However, one day I sat down and had a heart-to-heart talk with myself. In my day I had listened to every one of the great star hazzanim of our day. And somehow, I hope you or they will not misunderstand, somehow, I felt that the were not for me. I could not glean anything from them. If I gleaned anything from

them at all, it was what I ought not to do, and not what I should imitate.

h'or instance, someone was discussing Levandowski's Zocharti Loch with me. And asserted that it was not a Jewish sound work I agreed with him. Of course not. I remember that when Milner's choir sang it with me in Leningrad, they made some of the most beautiful sounds I had ever heard. It was beautiful - but not for my taste. I was always plagued by the shadow that beauty - alone, was not for my taste.

So I determined that if other composers could compose as they saw fit - and in doing so created music that was not Jewish, would it be any worse if I would create as I saw fit as I imagined, and as I remembered from my early days in the Bes Hamidrash. Maybe it would be truer to my concept of Jewishness. Certainly it would not hurt Jewish music any more that it was being hurt by others.

So I sat down and began to create hundreds of phrases and ideas. I played with them so long until a recitative emerged. I never wrote them with the thought that some day, another cantor would want to sing them. I wrote them only as an answer to my own inner need and to satisfy only myself.

Of course they must have satisfied some others, too, because people paid to hear them, but primarily they were written to satisfy me.

I must say that I was never concerned with whether others would like my work. I was only concerned with writing what I wanted to write, even though it might be the exact opposite of what other acknowledged masters, had written on the same subject.

(Illustrates the Festival motifs of Mah Tov and Zohcarti Louch)

And so I continued to write, one after another until I had accumulated 267 pages. And then, unfortunately, I became ill. And you know, an illness makes you think. So I thought a good deal about having these pages printed. I had a number of offers. As a matter of fact a good number. Many committees came to see me to talk about publishing the music. But they only *talked* about it.

It wasn't until I met these three fellows, Rosenbaum, Silverman and Meisels, that I felt I was talking to people who really meant what they said. The others all gave me reasons why the book was sure to fail. These fellows were different. They were interested in the music for its own sake, not whether this hazzan or that would be able to sing this or that piece.

And I must tell you, now that I see this work of mine in print, I tell you, that every hazzan can find something to sing in this volume. He has only to *want it* and to *understand it*. Honestly, it won't matter whether you sing every single note as it is written. Feel free to edit or to cut a phrase or a tune here and there. But basically the pieces are sound and usable, even today. A *dredle* more, or less is unimportant.

What is vital, however, for hazzanim and hazzanut, is that hazzanim must learn it is not necessary to follow the herd, to sing something in a certain way, just because "everybody" sings it that way. Hazzanim must develop the courage to be different - provided that

being "different" doesn't mean singing things that are not Jewish or things which pay no attention to nusach. And certainly my pieces cannot be called non-Jewish or non-modal.

I learned to be different and I have been amply repaid for it. You will, too.

I have also given a gift to the Assembly the manuscripts for 23 original Jewish songs. And the same holds true of the songs as for the recitatives. They are different, but they are Jewish to the core.

(Illustrates Eileh Toldos Noah)

The songs will be published, they tell me, next year. They have been built on motifs which cannot be called anything but Jewish.

And so, in conclusion, let me thank you all and especially Hazzan Meisels and Silverman and Rosenbaum for the opportunity to be here, to talk to you and to share my thoughts with you. I've never been at a convention of hazzanim before. I've never made a speech before. But I tell you, I'm delighted to be here, delighted at the high level of this convention, and delighted that you had the patience to listen to me.

WEDNESDAY, MAY 27TH, 1964 DINNER SESSION

Chairman, MOSES J. SILVERMAN
President, Cantors Assembly of America

FIFTH ANNUAL KAVOD AWARDS

The Cantors Assembly of America's Fifth Annual Kavod Awards were presented to the following for their outstanding contributions to the music of the Jewish people :

HAZZAN LEIB GLANTZ (posthumously) in memoriam to a uniquely gifted hazzan, composer and scholar whose original and authentic contributions to the music of the synagogue will help keep his memory alive and fresh forever in the hearts of his colleagues and all who love and perform the sacred music of our people.

HAZZAN ABRAHAM FRIEDMAN in recognition of more than four decades devoted to Hazzanut and to the hazzanim who pursue this sacred calling. His talented musicianship and artistic integrity have added grace and beauty to the liturgy of the synagogue ; his great personal warmth and deep interest in their needs have won him a permanent place in the hearts of his colleagues.

PROFESSOR SOLOMON BRASLAVSKY in recognition of a lifetime devoted to the music of the synagogue as composer, conductor and teacher in which he generously enriched the musical liturgy of our people.

THE ANSHE EMET SYNAGOGUE of Chicago, Illinois. Mr. Leon Silverman, President; Seymour J. Cohen. Rabbi; Moses J. Silverman, Hazzan, in recogni-

tion of the outstanding efforts which this congregation, its officers, rabbi and hazzan have made over the years in behalf of the Cantors Institute of the Jewish Theological Seminary of America thus helping to assure the continuity of hazzanut and the music of the synagogue in America.

THE TEMPLE ON THE HEIGHTS of Cleveland, Ohio, Edward D. Wyner, President; Rudolph M. Rosenthal, Rabbi; Saul Meisels, Hazzan, in recognition of the original and outstanding performances of Jewish music with which this congregation, its officers, rabbi and hazzan have enriched the community of American Jewry over the past twenty years, delineating in beauty the paramount role which music plays in the life of the Jew.

THE PARK AVENUE SYNAGOGUE of New York City, Mr. Jacob Klein, President; Dr. Judah Nadich, Rabbi; David J. Putterman, Hazzan, in recognition of the pioneering leadership which this congregation, its officers, rabbi and hazzan have given to the commissioning and to the performance of contemporary synagogue music thus helping to enhance and enrich the treasury of Jewish liturgy.

The honor of LIFE MEMBERSHIP was presented to:

HAZZAN GERSHON EPHRAIM upon the Thirty-fifth Anniversary of the publication of the "Cantorial Anthology."

HAZZAN TODROS GREENBERG upon completion of fifty years in Hazzanut.

MORNING SESSION
THURSDAY, MAY 28TH, 1964
D'VAR TORAH
RABBI ISAAC KLEIN

In this Psalm the author speaks to the people who were gathered in the Temple on a festival and calls upon them to praise the Lord. Then he prophetically reproves the people for having turned aside from the straight path and reminds them of God's promise made when he had delivered them from Egypt, that He would subdue their enemies, and would bless their land in only they would hearken to His voice.

One of the charges that Psalmist utters is *L'ol yihye b'cha el zar, v'lo tishtachaveh l'el nechur*. There shall be no strange God among you; You shall not bow down to a foreign god.

How can you make this admonition relevant to our day? We do not bow down to foreign gods, nor have strange gods in our midst. Some one quipped that today, instead of having a commandment against many gods, we should have one that we have at least one god. The Kotzker Rebbe's comment will help us. He turned the words around a bit *El shebicha lo yihyeh zar*, the god within you should not be a stranger to you.

I would like to expand the words of the Kotzker Rebbe. In the Ethics of the Fathers it is said *Aseh ritzoncha kirtzono* make your will like the will of God **How** do you make your will like the will of God?

The obvious answer is that you should want that which God wants. But, for that, it should simply say that you should obey God's commandments. What is meant here is that you should train your will so that it spontaneously wants that which God wants.

When you ask people whether they believe in God, the overwhelming majority will answer in the affirmative. If you ask them whether that belief shapes their conduct in any way, they will not be so sure. It affects your conduct only if the belief becomes internalized and becomes part of you. If this belief is spelled out in this way then your will is so trained that it becomes, or always agrees with God's will.

This is the meaning of the interpretation of the Kotzker Rebbe. Let the God that you believe in be not a mere formula, or an article of belief, but become internalized. (Pascal : Not the God of Aristotle, but the God of Abraham, Isaac and Jacob)

CANTORS ASSEMBLY OF AMERICA
17TH ANNUAL CONVENTION

GROSSINGER'S
Liberty, New York

CONCERT-WORKSHOP

"LET US ALL SING"

Wednesday afternoon, May 27th 1964 at 3:45

P R O G R A M

- I. Brinah Yagilu *C. Davidson*
Excerpts from a new service for the High
Holy Days for Hazzan and Women's Voices
- Hashkivenu *C. Davidson*
Hasidic Suite *C. Davidson*
The Wantagh Jewish Center Chorus
Wantagh, New York
and the
Temple Beth Sholom of Roslyn Chorus
(Prepared by Hazzan Morton ~~Kuka~~)
FRANCES DAVIDSON, *Conductor*
MR. SIDNEY DUNNE, *Piano*
ME. BURTON MORRIS, *Percussionist*
- II. Hanerot Hallalu *Y. Edel*
Y'susum *Arr. I. Meisels*
Conductor: HAZZAN ISAAC GOODFRIEND
- Song of the Dreamer *S. Rosenbaum- A. Ellstein*
Lullaby *ATT. S. Rosenbaum*
Conductor: HAZZAN MORRIS LEVINSON
ELLY KENNELS, Piano
- Joshua Fit de Battle of Jericho
Ari Ara *Conductor: HAZZAN ~~Moses~~ J. SILVERMAN*
- In A Shtetl *Arr. S. Rosenbaum*
The Bill of Rights *H. Meyers - J. Gorney*
Conductor: Hazzan Samuel Rosenbaum
- Uri Tziyon *Arr. I. Meisels*
Eileh Chamda Libi *Am. S. Secunda*
Conductor: HAZZAN SAUL MEISELS
- The Festival Chorus of Sisterhood Women
MRS. FRED ZIMBALIST, Piano

We extend our thanks to the devoted singers of our "Festival Chorus of Sisterhood Women" who undertook the arduous task of preparing and presenting this Concert-Workshop under the direction of their ~~hazzan~~ conductor. We regret that due to the limitations of time it was not possible for each conductor to participate in this program. We express to all who made themselves a part of this undertaking our sincere gratitude.

Participating Sisterhood Choruses :

Anshe Emet Synagogue, Chicago, Illinois
Moses J. Silverman *Conductor*

Temple Beth El, Rochester, New York
SAMUEL Rosenbaum *Conductor*

Temple on the Heights, Cleveland, Ohio
SAUL Meisels, *Conductor*

Community Temple, Cleveland, Ohio
Isaac Goodfriend, *Conductor*

Congregation Beth El, South Orange, New Jersey
MORRIS LEVINSON, *Conductor*

Park Synagogue, Cleveland, Ohio
MRS. FRED ZIMRATIST, *Conductor*

We wish to thank, as well, the volunteer men and women of the **Wantagh Jewish Center** and the **Temple Beth Sholom of Roslyn** for enhancing our concert-workshop with their presence.

THE CANTORS ASSEMBLY OF AMERICA

presents

A CONCERT OF

MUSIC FOR THE SABBATH AND FESTIVALS

WEDNESDAY EVENING, MAY 27TH, 1964

AT 10 O'CLOCK

GROSSINGER'S

Liberty, New York

O v e r THE YEARS the conventions of the Cantors Assembly of America have developed a pattern; the contemporary and the experimental music for the synagogue have always been performed at one concert and the so-called "Traditional" music has been heard at a second.

This year, too, such a division has been followed.

We shall hear, this evening, a number of examples of the hazzanic recitative, that unique form of musical creativity which epitomizes the hazzanic soul. While this form reached its zenith in Eastern Europe in the latter half of the nineteenth century, composers of our own time have continued to be inspired by the unusual possibilities inherent in this form and have continued to create hazzanic recitatives of great beauty and effectiveness. Five distinguished colleagues will sing for us examples of both the European and American recitative.

Choral music has always been an integral ingredient of the synagogue service and while the hazzan is above all the sheliach tzibbur and the chanting of the liturgy is his prime responsibility, he is glad to acknowledge the importance of choral music in achieving a well-balanced and effective service. Each of the three choruses to be heard this evening carries out a full schedule of individual concert appearances throughout the year under its permanent conductor. For this evening they combine their voices and talents under the direction of the beloved composer-conductor, Mr. Sholom Secunda. The choral works to be heard this evening are also divided among selections by composers from the past and the present. We are particularly proud of those colleagues who lend their efforts to their regional choruses.

The concert this evening has still a third section which will appeal to all. We are pleased to present a premiere performance of selections from a new work by Mr. Secunda and Hazzan Samuel Rosenbaum. Entitled "Oneg Shabbat" it describes in narrative and song the beauty and the peace of the Sabbath through a skillful inter-weaving of the legends and the z'mirot of the day of rest. We are indebted to the publishers, Mills Music, Inc., for permission to present a part of this new work. It has already been recorded by Hazzan Saul Meisels and a choir directed by Mr. Secunda.

Ever mindful of our duty to create and to recreate the Canton, Assembly of America presents with pride this concert of music for the Sabbath and the Festivals.

Mr. Lazar Weiner and Mr. Robert Reisman will serve as accompanists.

P R O G R A M

- Omnom Ken** **B. Schorr**
Chorus of the New Jersey Region of the Cantors Assembly
HAZZAN LEOPOLD EDELSTEIN, Conductor
HAZZAN MOBIUS LEVINSON, Soloist
- Atoh Yodeah Rozei Olom (Recitative)** **A. Surkes**
HAZZAN DAVID BRODSKY, *Brooklyn, New York*
- Av Horachamim (Duet)** **T. Cohen**
HAZZANIM TEVELE and JORDAN COHEN, *Chicago Illinois*
- U'v'chen** **Goldstein-Graumann**
Chorus of the New York Metropolitan Region of the Cantors Assembly
Mr. RICHARD NEUMANN, Conductor
HAZZAN SHOLOM NELSON, Soloist
- R'tzey Vim'nuchoesenu (Recitative)** **T. Greenberg**
HAZZAN HENRY HERMAN, *Spring Valley, New York*
- Ovinu Malkenu Z'chor (Recitative)** **G. Sirota**
HAZZAN ABRAHAM DENBUG, *Baltimore, Maryland*
- Modim** **Kaminsky-Zalis**
Combined Concert Ensemble
Mr. SHOLOM SECUNDA Guest Conductor
HAZZAN MOBIUS LOWY, Soloist
- Zaro Chayo (Recitative)** **M. Taubs**
HAZZAN MOSHE TAUBE, *New York City*
- Min Hametzar** **A. Dunajewski**
Combined Concert Ensemble
MR. SHOLOM SECUNDA Conductor
HAZZAN EDWARD W. BERMAN, Soloist
HAZZAN MOSHE WEINBERG, Soloist
- "Oneg Shabbat"** **S. Secunda-S. Rosenbaum**
Excerpts from a new cantata for Chorus and Narrator featuring the
Combined Concert Ensemble under the direction of Mr. Secunda and
soloists. Hazzan Samuel Rosenbaum will narrate.
- | | |
|---|---|
| Shabbat Shalam
Eishet Chayil
Kol M'kadesh
Tzur Mishelo
Mah Yedidut
Yah Ribon olam
Baruch El Elyon
Yom Zeh M'cbubad
M'nuchah V'simcha
Atah Echad
Eyleh Chamda Libi
Havdalah | KURT STUBERMAN
JOSHUA O. STEELE
ISRAEL ZUCKERBERG
SEYMOUR SCHWARTZMAN
SIDNEY SCHARFF
PAUL CARUS
YEHUDA MANDEL
ABRAHAM B. SHAPIRO
BENJAMIN PLOTKIN
ABRAHAM LEVITT
MORRIS LEVINSON |
|---|---|

Members of the Combined Concert Ememble

METROPOLITTAN NEW YORK:

THE HAZANIM

Harry Altman
Mario Botoshansky
Paul Carus
Simcha Dainow
Baruch Greisdorf
Morris Lowy
David J. Mann
Sholom Nelson
Wallace Oxenhorn
Benjamin Plotkin

Leo Postrel
Moshe Purjes
Earl Rackoff
Louis Rosen
Marvin Savitt
Arnold H. Schraeter
David Schwarzmer
Samuel Seidelman
Abraham B. Shapiro
Israel zuckerberg

NEW JERSEY:

TEE HAZANIM

Edward W. Berman
Leopold Edelstein
Irving Gross
Isaac Komfeld
Samuel Lavitsky
Morris Levinson
Abraham Levitt
Samuel Morginstein
Kalman Newfield

Arthur A. Sachs
Sidney Scharff
Kurt Silbermann
Nathaniel Sprinzen
Joshua O. Steele
Benjamin Stein
Joseph Thaw
Moshe Weinberg
Sol Wechsler

PHILADELPHIA:

THE HAZANIM

Maurice Beyo
Frank Bimbaum

Yehuda L. Mandel
Andrew Salzer
Seymour Schwartzman

THE CANTORS ASSEMBLY OF AMERICA

presents

**A CONCERT OF
CONTEMPORARY JEWISH MUSIC**

TUESDAY EVENING, MAY 26TH, 1964

AT 10 O'CLOCK

GROSSINGER'S

Liberty, New York

THE MUSIC OF THE SYNAGOGUE is an unending golden chain of sacred melody. Its origins are buried deep in the ancient chants of the Levites ascending heavenward midst the smoke of the Great Altar of the Temple on Mount Zion. Almost broken when the Exiles, in deep mourning, hung their harps on the willows by the waters of Babylon, somehow it held together. Each land of the Jew's dispersion forged still another link; some were gold, some dross; some were hard as steel, some soft and yielding as lead. But the chain survived, tying together in varied cadence the heart and the soul of Jews of all times and all places, each with his brother.

Now it is our turn. As the greatest and most influential Jewish community in the world we have begun to forge yet another link. It is still too early to know will it be strong and true. It is even too soon to stop to analyze, to criticize or to evaluate. The task now is to create.

As the craftsman and guardian of the chain of sanctified song the American hazzan is in the forefront of the forging. While holding fast to the treasures of the past he also must turn to the needs which the future will surely pose. The Cantors Assembly of America is proud to be a pioneer in the performance and commissioning of new works which **sing the song of the Jew.**

This evening's concert is divided into three sections. The first will **present** the music of a well known Israeli composer who created his latest **work**, "Dror Yei a Friday Evening Service for Hanukkah, here in America upon a commission from the Metropolitan Synagogue of New York. The performance this evening is its first concert **performance.**

The second section is devoted to the enrichment of the folk music of the Jewish People. "Yiddish Folk Songs in New Settings" **represents** a series of ten authentic folk songs set in contemporary arrangements by America's leading creators of Jewish music. Besides the eight to be presented this evening the series includes a setting by Mario Castenuovo-Tedesco of "Vus Toig Mir" and an unpublished, newly discovered setting of "In **A Klain** Shtiebele" by the late Joseph Achron. The ten songs are to be published in one volume next fall.

The concert's concluding section is the realization of a plan which took root at the 16th Annual Convention of the Cantors **Assembly** of America in April 1963. On that occasion the Assembly was pleased to honor with a Kavod Award one of the ablest and most prolific composers of Jewish music which our time has produced, Max Helfman. In the small hours of the night following the presentation of the award the idea of a concert devoted to the music of Max Helfman at a convention of the Cantors Assembly took form. Helfman returned to California after promising the officers of the Assembly to create a new work for this concert and with assurances from the Assembly that his music would form the core of the Tuesday evening concert of our 1964 Convention,

On Erev Shabbos, August 9th in Dallas, Max Helfman died. He had come to that city to attend the wedding of a member of his family. In commemoration of that **simcha** he had composed a new "Mi Adir". He was not privileged to hear it performed.

A comprehensive airing of all of Helfman's works could well occupy a **dozen** concerts. We present, this evening, only a tiny smattering of the creativity of Max Helfman, in his memory; as a token of our respect and our affection, and in the fulfillment of a promise made even more sacred by his passing.

It is our sincere belief that Max Helfman would not have wanted us to refrain from applause; you may feel free to acknowledge the efforts of the artists.

P R O G R A M

"D'ROR YIKRA"

I. Miron

Selections from a new Hannukah Sabbath Service for Hazzan and Choir

D'ror Yikra

HAZZAN ABRAHAM MARTON, *Jacksonville, Florida*

Lamah Bat Tziyon

Yihiyu L'ratzon

HAZZAN NATHANIEL SPRINZEN, *Newark, New Jersey*

Lulei Adonai (Psalm 124)

Hanerot Hallalu

HAZZAN MICHAEL HAMMERMAN, *Brookline, Mass.*

Louise Armstrong, Contralto

Maaz Tzur

HAZZAN ABRAHAM MARTON, *Jacksonville, Florida*

THE B'NAI ABRAHAM SYNAGOGUE CHOIR

Newark, New Jersey

LOWELL BROOMALL, *Conductor*

LAZAR WEINER, *Piano*

STANLEY KOOR, *Percussion*

FLORENCE MEISELS, *Flute* TZIPPORA MIRON, *Organ*

"YIDDISH FOLK SONGS IN NEW SETTINGS"

A series of ten new settings by American Jewish composers of authentic folk songs commissioned by the Cantors Assembly of America.

Shir Hamaplos

H. Fromm

L'koved Shabbes

L. Weiner

HAZZAN MARVIN SAVITT, *Westbury, New York*

Roiz, Roiz

R. Kosakoff

HAZZAN HAROLD BRINDELL, *Chicago, Illinois*

Unter Die Grinenke Boimelach

A. W. Binder

HAZZAN BENJAMIN SIEGEL, *Great Neck, New York*

Sholosh S'udos

R. Neumann

Der Cheder Yingl

s. Secunda

HAZZAN ISAAC GOODFRIEND, *Cleveland, Ohio*

S'iz Nito Kein Necht'n

Y. Wyner

HAZZAN GERALD DEBRUIN, *Buffalo, New York*

Die Mame Iz Gegangen

c. Davidson

HAZZAN HAROLD LERNER, *Syracuse, New York*

LAZAR WEINER, Piano

FROM THE MUSIC OF MAX HELFMAN: A MEMORIAL TRIBUTE

Adonoy, Adonoy

Va-ani Sefilos

HAZZAN HAROLD BRINDELL, *Chicago, Illinois*

T'vienu

HAZZAN GERALD DEBRUIN, *Buffalo, New York*

Sh'ma Kolenu

Hatzi Kaddish

HAZZAN NATHANIEL SPRINZEN, *N - k , New Jersey*

Mi Adir

HAZZAN HAROLD LERNER, *Syracuse, New York*

Hayom T'amtzenu

HAZZAN BENJAMIN SIEGEL, *Great Neck, New York*

The B'nai Abraham Synagogue Choir

Newark, New Jersey

LOWELL BROOMALL, *Conductor*

*We are grateful to the Allen Organ Company
for providing the organ for our concert.*

ISSACHAR MIRON, Executive Director and Vice Chairman of the Music Alliance of the America-Israel Cultural Foundation was born in Poland. He grew up in a hasidic environment as befitted the great grandson of Reb Avreml der Glovner, a celebrated hasidic composer. Here he absorbed the elements of the synagogue and folk music of the Jews of Eastern Europe. It was not surprising that he turned to music as a profession. At an early age he settled in Israel where he became ~~inter~~ested and proficient in the music of the Yemenite and Sephardic communities. In the new State he soon achieved fame as a composer and music editor. He has a long list of folk and ~~classical~~ compositions to his credit, including a number for the synagogue. His style is a synthesis of the two great,, but diverged influences in his life, weaving together skilfully the motifs of the people of the Eastern Mediterranean lands with the hasidic tunes of Eastern Europe.

In this country it is his task to help strengthen the bonds of music between the composers and musicians of Israel and America. In the relatively short time he has been at this task he must be given the credit for a great number of **successful** musical **exchange** programs between the ^{two} countries and in stimulating a deep and abiding interest in the music of our ancient homeland.

MAX HELFMAN was born in Poland in 1901 and came to America at the age of eight. He received his early musical training in a number of well-known music schools where he proved to be an outstanding student and prize winner.

While still a young man he won a three-year fellowship at the Curtis Institute of Music in Philadelphia* This provided him with the rare opportunity to study under such men as Fritz Reiner and Arthur Rodzinski Having earned the right to be recognized as a composer and conductor' he soon was appointed Music Director of the Brandeis Youth Foundation. He was for many years the Music Director of Temple B'nai Abraham of Newark, New Jersey. **Many of** his **early** synagogue compositions were written expressly for the choir and the distinguished hazzan of that congregation, Abraham Shapiro, now retired. In his later years he served as the Dean of the School of Fine Arts of the University of Judaism, the California branch of the Jewish Theological ~~Seminary~~ of America.

Helfman's compositions are probably performed in more ~~synagogues~~ in America than are those of any other single composer. While it is known that he composed literally hundreds of synagogue works only a relatively few of these have as yet been published The *major works* among these are "Shabbat Kodesh" a service for the Sabbath Eve and "Aron HaKodesh" a Torah service for Sabbaths and Festivala To this ~~day~~, almost nine months after his passing 8 complete inventory of his compositions has not been completed. New and unknown pieces are constantly being added to the list of his known works.

CONVENTION PLANNING COMMITTEE

MORRIS LEVINSON, *Chairman*

LAWRENCE AVERY	SOLOMON MENDELSON
CHARLES DAVIDSON	SAMUEL ROSENBAUM
DAVID J. LEON	MORTON SHAMES
SAUL MEISELS	MOSES J. SILVERMAN

CONVENTION MANAGEMENT COMMITTEE

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PINCHAS SPIRO

CONVENTION MUSIC COMMITTEE

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CHARLES DAVIDSON	SAUL MEISELS

NOMINATIONS COMMITTEE

WILLIAM BELSKIN-GINSBURG, *Chairman*

MORTON SHAMES	ISAAC WALL
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HARRY WEINBERG